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KASHMIR

"The Playground of Asia"

A HANDBOOK FOR VISITORS TO THE HAPPY VALLEY

By

SACHCHIDANANDA SINHA

Of the Middle Temple Esquire, Barrister-at-Law;
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Editor, "Hindustan Review."

SECOND EDITION. REVISED AND ENLARGED.

2793

I have been there, and still would go;
'Tis like a little Heaven below.

Dr. WATTS.

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DEDICATED

TO THE SACRED MEMORY OF PANDIT MOTILAL NEHRU

(1861—1931)

NATIONALIST—PATRIOT—AND REFORMER

Who was the first amongst my friends, at Allahabad, to introduce me to the ineffable charms of Kashmir, and in whose company I paid my first visit to the "happy valley", in 1897, in a party which included his son, Jawaharlal, who was then nearly eight years old. The happy memories of that first visit I still cherish, as they abide with me permanently. Since then I have visited Kashmir many times, the last visit being in 1941. As the experiences of these visits are embodied in this book, I dedicate it to the memory of Pandit Motilal Nehru, who was beyond doubt one of the most intellectual and most patriotic sons produced by modern India, and whose geniality as a friend, and urbanity as a great social figure, can never be forgotten by me, who had the great privilege of being intimately associated with him—from 1896 till his death in 1931. And each subsequent visit to Kashmir, since 1897, has made me recall with pleasure the memories of my first journey to, and stay in, that "paradise of the Indies", in terms enshrined by Mrs. Percy Brown in a poem in her *Chenar Leaves*:—

Deep vibrant thoughts of thee thou Kashmir fair—
Of wonderous bygone days!
Which touch my soul with a delight so rare,
Though now my life's pathways
Lie far apart from that dear valley's joys:
Lo! Here I count them mine,
When memory her magic key employs
To open her locked shrine!

Sachchidananda Sinha

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FOREWORD

To the First Edition (1942)

Motto:—"Here I have but gathered a nosegay of strange flowers, and have put nothing of mine into it but the thread to bind them." From Montaigne's *Essays* (Florio's translation).

Almost all the guide-books or hand-books to Kashmir, which are now available to the prospective traveller, are either more or less out-of-date, and do not give the latest practical information, when a trip is being planned, or are short and snipetty, and do not give adequate details. Sound and helpful advice, on various essential points, is thus often difficult to obtain, and matters which are of importance to one's comfort, and make a considerable difference in the expenses to be incurred, are not touched upon in many of them—at any rate, in detail. The present work attempts to give, at adequate length, such sound and up-to-date practical information as may be of assistance to those who have never visited that most delightful land. It is to be hoped that the practical advice and useful hints brought together, based on the experience gained during several visits to Kashmir—the first having been paid so far back as 1897, and the last in 1941—will be of use and advantage to those contemplating a trip to Kashmir, and may enable them to make the best of their holiday—enjoyable, both physically and financially. It must be, however, realised that (in the nature of things) no reference work—and least of all a guide-book with a directory, such as

this book is—can ever be absolutely up-to-date, since perpetual change is the inevitable concomitant of life. The traveller using this hand-book would, therefore, do well to check and verify from trustworthy sources the information given in it.

II

The book is divided, for the sake of convenience, into five parts:—(*a*) Introductory and Informative; (*b*) Practical and Statistical; (*c*) Descriptive and Reflective; (*d*) Bibliographical; and (*e*) Referential and Tabular. The object of each section is clearly conveyed by the designations enumerated above. The first part —headed "Introductory and Informative"—embodies general information about the manifold attractions of Kashmir, geographical data, archæological and historical outlines, incidents of tourist traffic, and sketches of the arts and crafts, and also of the industrial development and expansion, of Kashmir. The primary object of this section is to give the prospective traveller such information as may serve as a background to the attractions and resources of Kashmir. As this section also presents a conspectus of the various art manufactures and industries of Kashmir, in which visitors are bound to feel interested, especially as purchasers, it is hoped that it may be highly helpful to them for obtaining reliable data, and trustworthy facts and figures about the subjects dealt with in this part.

The second part—headed "Practical and Statistical" —brings together a mass of sound, accurate and useful information about travel conditions in Kashmir, relating mainly to routes and journeys, trekking and camping, house-boating and house-keeping, and various other allied matters, as also to such details about travel as

may be of interest and assistance to those visiting the valley, especially for the first time. This section is largely based on the compiler's personal experience obtained during a series of visits to Kashmir, but the information has been carefully verified by constant reference to all the available sources—books, periodicals, journals and newspapers—the statements embodied in which were considered trustworthy. It is, therefore, likely to be found fully up-to-date, alike in its range and general accuracy—subject to the proviso (mentioned above) of the law of constant change affecting the reliability of the contents of a reference work. With this obvious limitation, the section may be regarded as a sound and accurate digest of practical and statistical information relating to travel conditions in Kashmir, along the beaten tracks. It may, however, be added, with a view to disarm criticism, that this hand-book, though claiming to be a guide-book, is not a route-book, and should not be treated as such, though descriptive sketches of a number of routes are given in it. For details about route-books reference should be made to the Bibliographical section of this book.

The third section—designated "Descriptive and Reflective"—comprises a series of sketches, which are mainly word-pictures of some only of the various scenes and sights of Kashmir, and the manifold attractions offered by it. This section is a distinctive feature of this book, for no such descriptive sketches have so far appeared in any guide-book to Kashmir. The object of including them is to combine in one volume the advantages of a tourist's manual with a book of travel-sketches, and so tempt the visitor to follow up his studies of Kashmir scenery and life in the many descriptive works enumerated in the Bibliographical section.

The fourth and fifth sections—headed "Bibliographical", and "Referential and Tabular", respectively —contain matter purely for reference purposes, and not as text for study. The fourth section gives almost exhaustive lists of works, in English, relating to Kashmir, printed in chronological order, and also grouped under some subject-headings—almost all the books recorded having also been characterised for the benefit of the reader. It may justly be claimed that no such comprehensive bibliography, of English works relating to Kashmir, was available till now, and it should, therefore, prove of great utility to prospective visitors to Kashmir. The fifth and last section brings together a mass of information comprising a comprehensive directory of institutions, and scenes and sights, and also of firms, shops and tradesmen.

III

It is not necessary—even if it were possible—to indicate the original sources of the information embodied in this book, and the compiler would like to disarm criticism by re-iterating that the work he has put together is rather in the nature of a compendious symposia of the most useful and interesting matter relating to Kashmir than one which he may claim to have himself evolved, to any appreciable extent. No originality is claimed for this book—for the information embodied in the greater part of it, (though based, to a very large extent, on the compiler's personal knowledge and experience) has been duly verified not only by reference to a number of books, but also embodies the texts of, or extracts from, many useful contributions to the columns of the press, and the pages of periodicals and journals. If the compiler may claim any credit for himself, it is that of having condensed, digested and presented, in a

systematic form, all the information likely to be of utility and interest—especially to the inexperienced tourist—in planning and economically carrying out a tour in Kashmir. Whether he has been successful in achieving the object he had in view, is for the traveller to, and the resident in, Kashmir to judge.

In conclusion, it may be re-affirmed that no critic can be more keenly aware of the defects of this book than is the compiler himself. Any one pointing them out will lay him under obligation, and the mistakes of omission or commission will be removed or corrected should a second edition be called for. In regard to one charge, however,—that of over-lapping—he pleads guilty in advance. This is deliberate, as the compiler holds that in a work of reference each section should be complete, and cross-reference to other sections should, if possible, be avoided. It may also be added that, owing to the prohibitions incidental to war conditions, it is not possible to include any maps of routes, or of the plans of cities—an omission which may be supplied in a later edition, if called for. Lastly, the names of friends who have helped in the production of this book is not being mentioned, lest they may be held responsible for its limitations. The compiler is nonetheless grateful to them for their valued co-operation.

7 Elgin Road, Allahabad.
10th November, 1942 SACHCHIDANANDA SINHA

Foreword to the Second Edition (1943)

"Many authors entertain, not only a foolish, but a dishonest objection to acknowledge the sources whence they derive much valuable information. We have no such feeling. We are merely endeavouring to discharge, in an upright manner, the responsible duties of our editorial functions; and whatever ambition we might have felt, under other circumstances, to lay claim to authorship, a regard for truth forbids us to do more than claim the merit of judicious arrangement and impartial narration"

—Charles Dickens in *Pickwick Papers.* (Chap. IV).

The above extract, from the immortal *Pickwick,* is singularly appropriate to the contents of this book on Kashmir, as well; as was made quite clear in the course of the Foreword to the first edition, which is re-printed above. Suffice it to re-iterate that while no originality is claimed for this book, it is but fair to state that the vast amount of practical information embodied in it—though based on the compiler's personal knowledge and experience—has been once again, duly verified by reference to authoritative works; and it also includes the texts of, or extracts from, a number of useful contributions to the newspaper and periodical press.

II

The first edition of this book was issued in November, 1942, and the whole of it was exhausted in about six months from the date of its first appearance. Accordingly in April last—when the fairly large stock of the first edition had nearly run out—my publishers suggested to me the desirability of overhauling, revising, and enlarging the book for a second edition. I was encouraged to undertake the task by reason of the very warm reception accorded to the first edition, as evidenced

not only by its quick sale, but also by its enthusiastic appreciation by the leading newspapers, journals, and periodicals, throughout the length and breadth of India —brief extracts from which are printed in the last appendix to this book. In the result, it may justly be claimed that the text now offered, is a great improvement on the earlier one. All that was possible to do, in the very short time assigned to me by the publishers, for the work of revision and enlargement, has been done against heavy pressure of other important work, and though there is yet further room for perfecting this work, it would be the barest justice to claim that in many respects it is greatly superior to the first edition, published last year, which was so enthusiastically received by the press and the public alike.

While, in the nature of things a handbook of practical information, like this work, can never be absolutely up-to-date, and abreast of the latest changes in events and incidents, nevertheless it may justly be claimed for this book that in the range of its practical information, it is far in advance of that available in any other book of similar design, scope, and character. I may repeat—what was distinctly stated in the Foreword to the first edition—that this handbook is not issued in competition with any route-guide-book, the best of which type is represented by the late Dr. Arthur Neve's famous work, revised, from time to time, by the author's brother—Dr. F. Neve, himself a great authority on Kashmir, where he has lived for a period of now more than half a century. The latest edition of Dr. Arthur Neve's guide-book appeared in 1938, and its information about the routes, and their requirements, is still mostly up-to-date. The visitor to Kashmir who will use that book, along with this work, and with also the Kashmir State Information Bureau's *Notes for*

Visitors to Kashmir, will have at his disposal as much useful information as he may require to render his stay, or tours, in Kashmir, useful, pleasant, and interesting.

III

I shall now indicate briefly the principal changes, made in the present edition of the book, by way of improvement. As regards the practical information, it has been again checked and verified by reference to all available sources. Two friends, resident in Kashmir, have materially assisted me in improving the practical information embodied in the present edition. These are Mr. F. A. Betterton—retired Chief Engineer to the Bihar Government, and for years Secretary to the Srinagar Club—and Pandit Shamboo Nath Razdan, proprietor of the Kashmir Kala Bhandar, (Arts and Crafts Emporium), situated at Purshyar, Srinagar. Both these gentlemen have very kindly sent me notes in regard to the latest changes and developments which have transpired since my last visit to Kashmir, in the autumn of 1941. I have incorporated as much of their suggestions as was practicable, and I am satisfied that the practical information now embodied in this book is as fully overhauled and up-to-date as it could possibly be, in a reference work of this kind. Two useful and informative notes on Baltistan and Ladakh, supplied by Mr. Betterton, are printed as appendices.

Coming now to the text of the book—apart from the practical information sections—it has been not only carefully revised but judiciously enlarged. At places the descriptive portions have been re-arranged and re-grouped, to make them more compact and systematic, though (always keeping the primary object of the book in view) necessary over-lapping has been retained,

so that each section may be fairly complete, and frequent use to the index for cross-references may be, so far as possible, avoided. Apart from scrupulous scrutiny of the earlier text, some new sections have been added to make the book more useful, and interesting to readers. In response to friendly criticisms, in the press, two fairly long sections headed "Constitution and Administration", and "The Character of the Kashmiris" have been added in the first part of the book, designated "Introductory and Informative". These two new sections cover nearly thirty pages, and should appeal to visitors interested in the administrative progress, and the constitutional advancement of the Jammu-Kashmir State, as well as in the improvement of the character of the people. Another new section is that offering a descriptive sketch of the journey to and back from the Sinthan pass (on pp. 297-300), which should be of great interest to trekkers in Kashmir. The last two sections of the books—Bibliographical, and Referential and Tabular—have been very carefully overhauled, and brought fully up-to-date. Much useful practical information has also been added to notes on fishing, and also to several other sections which need not be specified.

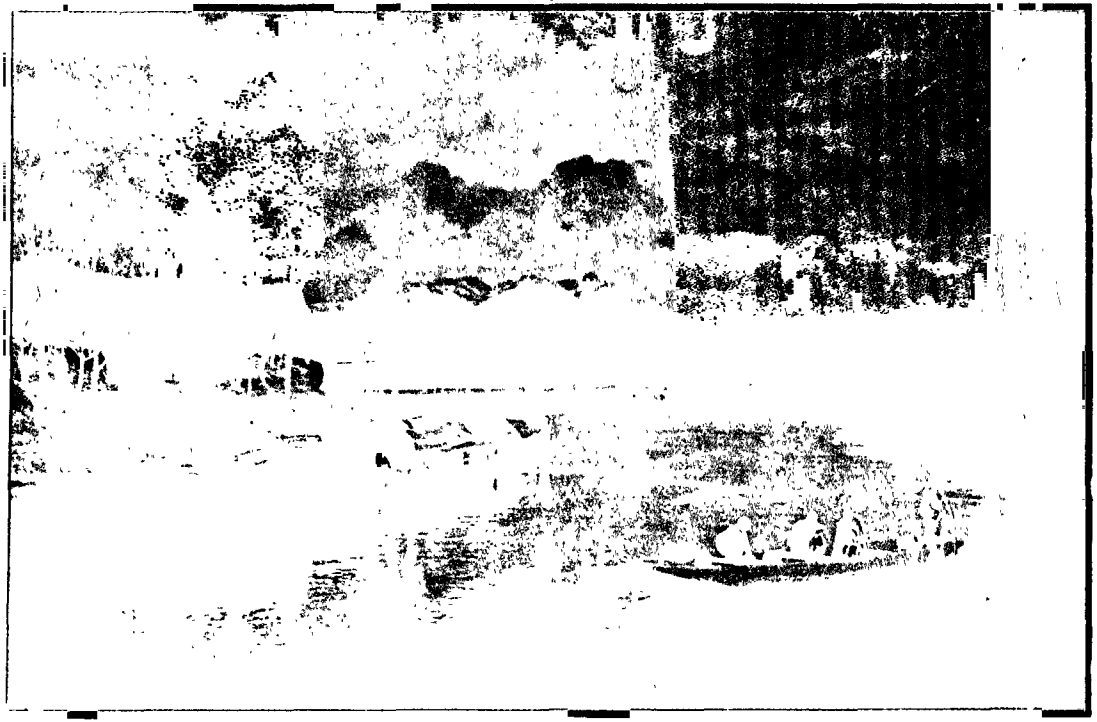
IV

One of the friendly criticisms was at the omission of a map of the Jammu-Kashmir State. In regard to it, it is sufficient to recall the statement (in the course of the Foreword to the first edition) that "owing to the prohibitions incidental to war conditions, it is not possible to include any maps of routes, or the plans of cities". Evidently this limitation was overlooked by the critics. That limitation still continues, and accounts for the omissions of maps and plans in the present edition. If the limitation be removed by the time the next

edition of this book be called for, maps and plans will be duly included, to make the book complete.

Lastly, I should refer to a criticism levelled against my publishers, for not having given to the book, in its first edition, the get-up and format which, in their opinion, it well merited. This criticism, while to some extent just, overlooked the serious difficulties in the publication of books during the prevalance of war conditions. Nevertheless the printing, paper, pictures, and binding—in fact, everything relating to get-up and format—have been materially improved, in the present edition, and deserve appreciation. While dealing with this subject, I have also to make amends to my son—Radha Krishna Sinha—for my omission to state, in the Foreword to the first edition, that almost all the photographic illustrations, with which the book is embellished, were taken by him, when he accompanied me to Kashmir, in the autumn of 1941; and I am grateful to him for allowing their reproduction in this book. Last but not least, I would express my grateful sense of appreciation of the work of Rai Saheb Jadubir Prasad—Headmaster of the Patna Collegiate School—in compiling the index to both the last and the present edition. The detailed Table of Contents—prefixed to the present edition—and the comprehensive index appended, will help materially seekers after information. Such as it now is—with its many defects of commissions and omissions—the book is, once again, placed before visitors to and residents in Kashmir. Any reader of the book sending suggestions and corrections for the improvement of this book, will place the compiler under deep obligation.

Sinha Library Road
1st October, 1943 SACHCHIDANANDA SINHA



Jhelum Rive

KASHMIR: THE PLAYGROUND OF ASIA

PART I

INTRODUCTORY AND INFORMATIVE

KASHMIR AS AN IDEAL HOLIDAY RESORT

"Kailasa is the best place in the three worlds; the Himalayas—the best part of Kailasa; and Kashmir the best part in the Himalayas."—(Kalhana in his famous history of Kashmir, called *Rajatarangini.*)

Tell me what land can boast such treasures?
Is aught so fair, is aught so sweet?
Hail! Paradise of endless pleasures!
Hail! Beautiful and beloved Kashmere
—(The Iranian poet, Toghra, of Isphahan.)

The Irish poet, Thomas Moore, in his well-known poem, *Lalla Rukh,* immortalized the fame of the fair vale of Kashmere, and depicted its charms and delights in the following well-known and oft-quoted stanza:—

Who has not heard of the vale of Kashmere,
With its roses the brightest the earth ever gave,
Its temples and grottos, and fountains, as clear
As the love-lighted eyes that hang over their wave?"

Nor was Byron far behind Moore in his appreciation of the unrivalled scenic charms of Kashmir, as evidenced by his reference to it in one of the brilliant stanzas in his *Giour*:—

As rising on its purple wing
The insect queen of eastern spring,

O'er emerald meadows of Kashmeer
Invites the young pursuer near,
And leads him on from flower to flower
A weary chase and wasted hour,
Then leaves him, as it soars on high,
With panting heart and tearful eye:
So Beauty lures the full grown child
With hue as bright, and wing as wild.

II

And, indeed, the attractions of Kashmir, as an ideal holiday resort, are indubitable. Though it is now more the pleasure ground of the tourist than, what it formerly was, "the paradise of sportsmen," still it has undoubtedly numerous charms, which induce those who have once visited the valley to return to it, again and again. The country is beautiful—it is unique, consisting, as it does, of a large plain at a height of over 5,000 feet, not only surrounded by the loftiest mountains, but traversed throughout its length by a navigable river (the Jhelum), and dotted here and there with lovely lakes, of which the Woolar, through which the river flows, is the largest in India—thus making Kashmir *par excellence* the land of house-boats. The splendid scenery of the country, the choice of the varied climates which its plains and hills offer, the opportunities furnished for boating, motoring and ski-ing—and, above all, the feeling of freedom due to the absence, to a great extent, of conventional restraints of modern civilisation, naturally conduce to comfort, pleasure, and restoration to health. It is, therefore, not at all surprising that there is no other land, under the sun, which has had bestowed on it such glowing panegyrics, in prose and verse, as Kashmir. And, verily it is magnificently picturesque—an emerald of verdure enclosed in a radiant

amphitheatre of virgin snow. Intersected by a beautiful meandering river, the Jhelum, the valley is covered with luxuriant orchards and multi-coloured flowers—which, in spring, turn it into one sheet of fragrant blossoms, with majestic and umbrageous *chenars* (plane trees) and tall, silvery *safedas* (poplars), which are the glory of the land; while almost all the fruits and the vegetables of the temperate climate are grown to perfection in this truly "happy valley", from spring to autumn. The famous French physician, Bernier, who was the first European to visit and record his impressions of Kashmir, thus described the valley, as he saw it, in 1665:—"In truth, the land surpassed in beauty all that my warmest imagination had anticipated, and it is probably unequalled by any country of the same extent." Than this, there can be no higher praise.

Another European traveller, Vigne, thus delineated Kashmir:—"The name of the valley has been ever associated with a high picturesque idea—its glens, glades, forests and streams are truly Alpine. Every mile of the country can display attractions for the antiquary, the geologist, and the artist. Located in the midst of mountains, it is a fertile alluvial valley, in which streams of limpid water gush out from the rocky sides to enrich the soil and assuage thirst. The deep waters of the rivers, and the lakes, reflect the high peaks and summits of snow-capped mountains. In spring the valley is a mass of flowers, in autumn a forest of gorgeous tints, in winter a mantle of virgin snow. It is a historic country, with even now wonderful antiquities, and remarkable archaeological remains of temples, mosques, mausolea, gardens, fountains, grottos, caves, and monuments of various other kinds." Similarly, the renowned historian, Mountstuart Elphinstone, depicted the charms

of Kashmir as follows:—"Its attractions are many, varied, and also both useful and interesting. To an invalid it gives health, to an archaeologist it affords ample material for exploration and research, to an artist it offers Nature's loveliest and sublimest sceneries, to scientists it furnishes many abstruse and still undiscovered problems in geology, botany, ethnology, and philology, to the sportsmen it presents one of the best hunting grounds in the world, while last, but not least, to the lotus-eater it enables to pass time in surroundings which are healthful, charming and enjoyable. Placed by its elevation above the reach of the heat of Hindustan, and sheltered by the surrounding mountains from the blasts of the higher regions, Kashmir enjoys a delicious climate, exhibits in the midst of snowy summits a scene of continual verdure, and almost of perpetual spring, and maintains its celebrity as the most delicious spot in Asia, or in the world."

One of the latest authorities on Kashmir, Sir Walter Lawrence, graphically describes the land as follows:—"The valley contains nearly everything which should make life enjoyable. There is sport, varied and excellent, there is scenery for the artist and layman, mountains for the mountaineer, flowers for the botanist, a vast field for the geologist, and magnificent ruins for the archaeologist. The epicure will find dainty fruits and vegetables, cheaper here than perhaps in any part of the world, while the lounger can pass delightful days of *dolce far niente* in the house-boats moored under the shady *chenar* trees." This is the Kashmir where balm is found for tired minds and sore hearts. The arduous climb, more than rewarded by glorious and superb views, the gentle and soothing murmuring of the streams in the *nullahs*, the open and multi-coloured flowery *margs*,

so near the towering icy glaciers, the picturesque camps far into the hills, the wind sighing in the pines, the romance of "the road to Leh," and the rushing waters of the Lidar, boulder-strewn and tree-shaded, all combine to form an ideal and unrivalled holiday ground.

III

"The valley of happiness" is how the old poets described Kashmir. Nor is it surprising, since nowhere could the natural elements, which make and mould life, be found more inspiring, more kindly, and more helpful to human happiness than in Kashmir. It has throughout the ages continued to maintain its renown as the world's sweetheart, a land of promise to those seeking beauty and romance, as an undying quest. Generation after generation of visitors has sought Kashmir as a land of allurement, and it has figured in history, literature and art, since the very ancient times. It was close to its alluring routes, and adown its famous river, that one of the world-conquerors, the Macedonian, Alexander the Great, passed into the Punjab over two thousand years ago; and long after when the lordly Moghals came to India, it was in Kashmir that they sought happiness and seclusion from their many cares and worries, and their ceaseless wars.

Ever since Akbar added Kashmir to his dominions, in 1586, the valley cast its spell upon him, and his descendants. Kashmir formed the inspiration of the greatest Moghal Emperors during the years that it was an appanage of the Delhi throne. Akbar, Jahangir, Shah Jahan, and Aurangzeb, each, in turn, made it his summer resort. "Truly", exclaimed Jahangir, "this is the paradise of which priests have prophesied and poets sung." For nearly a century and a half these four great

Emperors came, from far-away Delhi and Agra, in stately progress across the Pir Panjal, with glittering retinues and splendid state, with escorts and audiences, tributes and forced labour, from the dusty glamour of an Indian court to the cool and quiet of a Kashmir summer. And Jahangir, when stricken with his fatal illness, knowing that his hour was near, turned to this one spot of all his wide Indian dominions, and died at Behramgul, almost within sight of his beloved and favourite land. Fourteen summers he had spent in the Kashmir valley, coming in with the blossoming of the lilac and the wild iris in the spring, and setting out back towards the plains of India when the saffron flowers had bloomed in the autumn.

The Moghal Emperors had a great hand in beautifying Kashmir by means of tastefully laid-out gardens, and well-planned canals and waterways. Jahangir, whose name is especially associated with Kashmir, was very fond of the valley, and paid several visits to it. As stated by the French physician, Bernier (who accompanied Aurangzeb to Kashmir), Jahangir used to say that he would not so much care if he lost the rest of his Indian empire, as he would if he lost but Kashmir. Mr. Beveridge (the editor of the translation of Jahangir's *Tuzuk* or the *Memoirs of Jahangir*) writes that had Jahangir not been a sovereign, he would have been a naturalist. He was fond of commemorating his visits to picturesque spots in the valley by putting up inscribed tablets there. One of such favoured spots was Verinag, the source of the Jhelum. The Iranian inscription on the tank there (copied by Dr. Jivanji Modi, in 1915) commemorates Jahangir's visit to that famous spring, in 1619, in the fifteenth year of his reign, and of the construction of some buildings round its tank.

Another tablet takes note of one other building built at Jahangir's command, and the beautiful canals, which, says the inscription, "reminded us of the stream of paradise."

IV

To-day Kashmir is just as powerful a magnet to those who seek the solace of beauty, and the joy of beholding the most glorious natural scenery in the world. Whether by summer or by winter, it is a vale of everlasting attractions, and no holiday-maker should consider his days in India to have been well spent, without a sojourn in this the world's most wonderful of natural gardens. Even the journey into the heart of the valley is an unforgettable experience, for, whatever the route chosen, it lies through landscapes which perhaps only a Turner could successfully delineate. Apart from others, the special charm of Kashmir is the roving life you can lead in it. In the spring, and the autumn, to glide in boats over its lakes, rivers and canals, and in summer to wander about it, and live in tents among its high mountains, with altitudes varying from 5,000 feet to the fifth highest peak in the world, is obviously the very perfection of a holiday existence, which cannot be improved upon.

Here, then, in Kashmir, the visitor to-day can sojourn for as blissful a period as he chooses, enchanted by the beauty of his surroundings, and occupied with all the delights that sight-seeing, sport, and art can offer. When he has rambled through the quaint city of Srinagar, and gazed upon it from the vantage point of the Hindoo temple, popularly known as Shankaracharya, situated at the top of the Takht-i-Sulaiman hill, which overlooks it, from a height of one thousand feet,

and visited a score of interesting spots, and felt his soul intoxicated with their beauty, he can go further into the mountains, and the valleys, enjoying unique opportunities of camping, fishing, and *shikaring*, and then onward to the passes and the peaks of the higher ranges, where even the most enthusiastic of Alpine mountaineers can have their fill in the way of adventurous—aye, even dangerous—mountaineering.

Here under the shadow of the majestic Nanga Parbat, and the hoary-headed Harmukh, the tourist—apart from the mountaineer—can turn his gaze and enjoy the glorious sights of the beauties of Nature, or saunter leisurely enjoying the sylvan charm of the forest glades of the Liddar valley, the springs of Achhbal and Verinag, or sail on the placid waters of the Jhelum, or on the bosom of the lakes Woolar and Manasbal. The valley of Kashmere, which is an oval plain, nearly 90 miles long, and from 20 to 25 broad, at an average height of from about 5,000 to 6,000 feet above the sea level, is surrounded by the lofty and snowy outer ranges of the Karakoram and the Himalayas—all visible from the valley—having from October to May a continuous ring of snow peaks all round, the highest of which, the Nanga Parbat (26,620 feet) frowns north on the Woolar lake, while the other lofty summits are Amarnath (17,320 feet), Harmukh (16,900 feet): on the south the Pir Panial range peaks (15,000 feet), and on the west Kazi Nag (12,125 feet). It is thus a tract, embosomed right in the heart of an interminable chain of rocky summits, exceeding by far in beauty and fertility even the richest of the central Asian valleys, and it thus owes its fame no less to the wild grandeur of the barriers, which surround it, than to its intrinsic charms and loveliness. It is this singular



Poplar Avenue

contrast that has led poets to speak of it justly as "an emerald set in pearls"—a most apposite comparison.

V

The varied beauties of Kashmir appeal to every want and taste—for the cultivator there is fertility of soil, abundance of water, variety and plenty of field and garden products (both grains, and fruits and vegetables); for the dairy farmer rich pasturage and broad meadows; for the sportsman games in the jungles and the mountain sides; for the fisherman ample use of the rod; for the artist most wonderfully picturesque scenery; also materials and data to satisfy the enthusiasm of the scientist, to say nothing of the lotus-eaters who can have their fill of nature's bounty in a lovely country, and most pleasant and highly bracing climate. For the painter, in particular, Kashmir is a veritable paradise—wonderful skies, foothills deep blue and purple, trees bronze and copper, foliage a riot of golden yellow and emerald green, multi-coloured flowers, and, above all, water, the supreme joy of the artist, tumbling and cascading, shimmering with rainbow lights, or placid with a thousand subtle reflections. It is this rare combination of a rich alluvial plain, and the fringe all round of lofty crags and snow-covered peaks, clear streams, cool-bubbling springs, limpid torrents, beautiful lakes, shady *chenar* groves, silvery popular avenues, and tangled pine forests, which has made Kashmir secure in its pre-eminence as the playground of Asia, as Switzerland is that of Europe.

The Pir Panjal range presents an unbroken ridge from the gorge at Baramulla to where its summits fade in the Banihal in the distance—ranging from 9,000 to 15,000 feet in altitude. From Gulmarg you get a

glorious view of Harmukh, and of Nanga Parbat or Diyamir—which latter is its poetical and picturesque name—27,000 feet high, 90 miles to the north. This splendid and magnificent snowy peak may well fascinate even those who have seen the Mount Everest from Darjeeling. It is the culminating point of the Kashmir ranges, is, in many respects, the grandest mountain in the world, and is seen unobstructedly from all sides—even from Murree, which is a hundred miles distant. The outline and grouping of this stupendous mass, rising glistening white, with pinnacles of ice, and a dome of snow over the dark lower ranges, just as some huge marble structure rises above all meaner buildings, is a sight which once seen can never fade from memory, and a great lover of, and worker for, Kashmir, the late Dr. Arthur Neve, justly sang of it in a splendid stanza:—

> "King amidst kingly mountains, monarch over snowy height,
> Girdled with glacial fountains, fenced by avalanche might,
> Battlements towering skywards, pinnacles glistening bright,
> Who shall dispute Diyamir, the crown that is thine by right?"

If Nanga Parbat is Kashmir's mighty mountain, Harmukh (16,900 feet) is its most striking sight. The former is the fifth highest mountain in the world coming after Mount Everest (29,140 feet), Mount Godwin Austen (28,278 feet), Kinchinjunga (28,146 feet), and Dhawlagiri (26,862 feet), and is capped with perpetual snow. It is an amazing, and an awe-inspiring sight—its crest standing erect and towering up to the sky. Looking like a throne surrounded by the snow fields on



View of Srinagar from Shankaracharya Hill

the lesser peaks, Haramukh's great bluff—massive and solid—frowning majestically down on the Gangabal lake—rises sheer four thousand feet, at an altitude of 11,800 feet above the sea level.

VI

Kashmir is at its best all the year round, depending on the taste of the visitor. The sportsman will like it in winter when the lakes teem with the duck and the geese, and the *barasingha* and the bear come close in; and the average tourist will prefer it in summer when the Dal lake is warm enough for boating and bathing, and the Gulmarg season is in full swing; or trekking can be comfortably indulged in with camping out at favourite resorts. Thus about Kashmir and its many and varied charms one could rhapsodize ever so long—its exquisite scenery, its lovely flowers, its delicious and luscious fruits, its glorious sunsets, its superb mountains, and their divine colouring. It is, indeed, a veritable paradise for seekers for health and sport, and the dreamland of artists. Once seen, there is an ever-present nostalgia to return to that charming valley, which never loses its fascination for, and grip on, the traveller's imagination. Its innumerable attractions verily beggar description, and no literary artist's word-pictures—howsoever brilliant—can do justice to them, in the least.

Thus Kashmir will always remain the favourite resort, and ideal holiday haunt, of the residents on the Indian plains, in search of either health or pleasure; and, in spite of the rather long distance and tiresome journey (from many parts of India), it will always be found by the jaded traveller the most attractive tract, not only in the great Indian sub-continent but in Asia itself, alike for healthy climate, magnificent scenery, and (even

now) excellent sport. At one time of the year you can laze in a house-boat, and bathe in the waters upon which it floats. At another you can enjoy sports. Besides every variety of out-door recreation, you may also have your fill of those amenities of modern civilization—dancing and jazz teas. It is thus the place where persons, bound in duty for the most part of the year to the inhospitable Indian plains, should seek respite to recuperate their health. It is not surprising, therefore, that the literature on Kashmir is rather extensive, and innumerable articles on, and illustrations of, its scenery are frequently appearing in the world press, drawing attention to its numerous charms.

Those who have never visited the valley of Kashmir naturally fancy that the colouring of the painter or the word-artist is too extravagant to be accurate, while those, who know Kashmir hold equally strongly that the pictures painted on the canvas, or in words, are drab and dull compared with the great original. Truth to say, it is not possible for human hands to delineate on paper, or even on canvas, what Nature has so lavishly bestowed on Kashmir. This is the considered opinion of experts in mountaineering, and travellers of world-wide experience and fame. Not only those who fondly imagine that they have seen the best of the Himalayas from Simla or Mussoorie, but even those who have caught a glimpse of the Mount Everest from Darjeeling, have a very imperfect idea of the glory of the Himalayas if they have not seen the Kashmir peaks, for no painting or word-painting can do justice to their grandeur. The Italians say: "See Naples and die", and the Tamilians: "He who has not seen Madura is an ass". The Kashmiri might well adopt as his slogan that Kashmir is more glorious than all the Alps and the Appenines of Europe,

put together. After seeing Kashmir, one naturally feels that its true description—if attempted at all—should be written in verse and set to music to be sung accompanied by delicate musical instruments, till some one invents a machine that will not only take moving pictures with sound, but will also catch the music that lies in shape and colour of the picturesque, and the inspiring, in the work of Nature.

VII

Byron in his well-known poem, *Manfred*, sings of the highest mountain peak in Europe as "Mont Blanc is the monarch of mountains;" Shelley in his exquisite *Lines Written in the Valley of Chimounix* extols it as "Mont Blanc yet gleams on high; still snowy and serene;" while Coleridge in his solemn *Hymn before Sunrise in the Vale of Chimounix* invokes it as "O sovran Blanc, thou first and chief sole sovran of the vale." Similar numerous, laudatory, references are found in praise of Mont Blanc in the poems of many other European poets. But the superb and majestic exaltation of the Himalayas by an unknown Indian poet, in the Sanskrit language, is as befitting the subject, on an ever so much grander a scale. "In a thousand ages of the gods," rapturously sings he, "I could not tell thee of the glories of Himanchal," for "as the dew is dried up by the morning sun, so are the sins of mankind by the sight of Himanchal. He who thinks of Himanchal, though he should not ever behold it, is much greater even than he who performs worships at Kashi (Benares)." This is the highest praise that could be bestowed on the Himalayas, from the Indian standpoint, and a sight of "the glories of Himanchal" can be had best only from the valley of Kashmir, and certainly not half so good, or so well, from

anywhere else. Hence the great desirability of sinners also going to Kashmir in the wake of pleasure-seekers.

As put very happily by a great authority, Lieut. General Sir George MacMunn: "Of all the luring, haunting things to get into your blood, perhaps the call of the Himalaya is the most compelling. The great mountains that surge out of the plains of India, for many thousand miles, stand, in the cold season, clear as the Alps and twice as high, steely blue with their snow caps atop, calling to adventure as few things call elsewhere. They call the traveller and explorer who gets the go-fever to get in further deeper to snow-blocked pass and glacier, rock-piled monasteries and Buddhist *stupas;* and then they strike a deeper note, that of the soul, a search for peace and solace." Such is Kashmir, and such its lure, which has attained great prominence not only because of its scenic beauty, or its marvellous climatic conditions, or its rich yield of fruit and flower, or its fine sport or social amenities, but for all of them taken together. But the scenic magnificence of the country is difficult to describe in adequate terms; all around the mystery of ice-bound pinnacles and glaciers amidst which lies a valley about ninety miles long, at an elevation over five thousand feet, traversed by three great rivers of the Punjab—the Indus, the Jhelum and the Chenab; mountain lakes at very high elevations fed by icy torrents; and lower down the beautiful lakes of Manasbal and Woolar—the latter about nine miles in width, through which the Jhelum flows—molten with golden crops margining the banks, and tinged with the purple, russet, and crimson of *chenar*-covered islands. This is the indescribably bewitching valley of Kashmir, a fruitful theme of literature, from time immemorial, which makes one recall the haunting lines of Walter

de la Mare:—

> Yea, in my mind these mountains rise,
> Their peaks dyed with evening's rose;
> And still my ghost sits at my eyes,
> And thirsts for their untroubled snows.

No one knew Kashmir better than Sir Francis Younghusband, and this is how he enthusiastically wrote of it:—"Kashmir is renowned throughout the world for its beauty—for the girdle of snowy mountains which surround the lovely valley, for its rivers and lakes and its primeval forests, and for its moderate temperature. To the dwellers in the heated plains of India it has, therefore, ever been a paradise of bliss. Who that has heard of it has not pined to go there? Who that has gone there again, has not wished to remain there for ever?" Aye, who, indeed? It is by no means surprising, therefore, to find an American traveller writing the dedication to his *Our Summer in the Vale of Kashmir* as follows:—"To all lovers of the beautiful this book is dedicated. For in the remote and fascinating vale of Kashmir there is such a wealth of varied beauty that every taste can find a feast. When other lands have all been gleaned, and memory is richly filled with precious treasures of countless scenes and lovely forms, an unrealized charm is still in store for every soul that has responded to the beautiful in all these diverse realms; for here, in Kashmir, the sense of satisfaction is to many quite complete. This lofty valley with its marvellous beauty seems very near the vault of heaven, and all that is best in man revives till the soul is fired to hitch its chariot to a star." As beautifully put by the well-known Anglo-Indian novelist, Mrs. Maud Diver, in her book, *The Singer Passes*:—"Here indeed is the spirit of India purged from the dross

of creeds. These are neither India, nor not-India, these sublime impersonal abodes of snow, and cloud, and a rushing mighty wind—remote from man and his insect activities—and shining witnesses to the Truth that transcends all creeds, they create a world of their own between earth and heaven". Such is truly Kashmir, and it, therefore, appeals to all, who care to visit it. And so in the well-known lines of Arthur Clough:—

> Over the great windy waters, and over the clear, crested summits,
> Unto the sea and the sky, and the perfecter earth,
> *Come, let us go.*

SOME GEOGRAPHICAL DATA ABOUT KASHMIR

Her sukhta jane ki ba Kashmir dar ayed,
Ger murgh kabab ast abá bal o par ayed.
("Any burnt creature, even though a roasted fowl, shall get back its feathers in Kashmir")

—A well-known Persian couplet.

The Jammu-Kashmir State—which lies between 32·17′ and 36·58′ North Latitude, and 72·26′ and 80·30′ East Longitude—is, in point of area, the largest of the Indian States, as it covers about 85,000 square miles. Situate in the north-west of India, to the north of the British-Indian province of the Punjab, it is the largest Indian State, being larger even than Hyderabad; and co-extensive in area with the four large States of Mysore, Bikaner, Gwalior and Baroda, taken together. But being a mountainous country it is sparsely populated, and its total population, at the time of the census held in 1941, was about four millions. On the north the Jammu-Kashmir State is bounded by the Chinese and Russian Turkistan, on the east by the Chinese Tibet, and on the south, and on the west, by the British Indian provinces of the Punjab and the North-Western Frontier Province, respectively. To appreciate fully its political importance, one should look at a map of Asia, to find that the territories of four powers, *viz.*, Britain, China, Russia, and Afghanistan, meet on the northern border of the State, and as such it is, from the strategic

point of view, the sentry State, so to say, of the British-Indian Empire. As regards its physical features, in addition to a small strip of land along the borders of Jammu, which is a continuation of the great plain of the Punjab, and also a bleak tract adjoining the Karakoram mountains, the territories of the Jammu and Kashmir State include—putting it broadly—the valleys formed by the Chenab and the Jhelum rivers, and the middle reaches of the Indus, all of which thread their way through the State—to form later mighty waterways in the Punjab and Sindh. Though not the largest in population of the Indian States—as it is in area—it has still one of about four millions, which is larger than that of several States in Europe. Thus viewed—either from the standard of area, population or its strategic importance—Kashmir is undoubtedly one of the most important Indian States, while as a playground it is undoubtedly unparalleled in Asia, if not in the whole world.

To form an accurate impression of Kashmir from the scenic point of view—one should imagine a large plateau over five thousand feet high, extending roughly for about ninety miles from north to south, and from twenty to twenty-five miles across, through the centre of which winds the broad Jhelum river, from the waters of which a network of streams, canals, and lakes spreads over the whole country. As one approaches Kashmir from Jammu, by the Banihal pass (9,000 feet high) preferably in spring, the whole plateau unfolds itself before one in a haze of delicate colouring, with willow-trees and tall poplar avenues rising out of the pale shimmering waters; and the entire lovely basin circled, without a break, by snow, on the top of mountain ranges averaging in height 12,000 to 17,000 feet, following

each other in flowing lines across the sky, and presenting a vision which is indescribable.

II

The valley of Kashmir contains the most fertile land, and has long been famed for its unrivalled beauty. It forms an irregular ellipse ringed in by mighty mountain ranges. The great snow-clad barrier of the Pir Panjal range, from 10,000 to 15,000 feet high, which separates Kashmir from the plains of India, presents an unbroken ridge, from the Banihal pass to the gorge at Baramulla, and is covered all the year round with snow, which glitters in the blue heavens at noon, and also at the setting of the sun—changing colour from the plainest to the deepest shade of copper, till the passing of the last rays leaves it a cold ashen grey; while on the north rise the wild and barren outlines of the Hindu-Kush and Karakoram mountains, over which glisten the snows on the lofty peaks of the Haramukh and the Nanga Parbat.

Through the valley of Kashmir meander the great Jhelum and its tributary waters, widening into the Woolar and several other lakes. The rich green fields of rice and maize, diversified in season by stretches of the golden mustard, or the purple saffron, by rich orchards laden with blossom or with fruit, and, above all, by stately avenues of poplars, graceful groves of willow, and groups of shadow-spreading *chenars*—those glorious plane trees which Kashmir owes to the bounty and foresight of the Indo-Moghal Emperors, who made Kashmir their favourite recreation ground—offer an unparalleled loveliness.

In a sense Kashmir is a definite historical, cultural and linguistic unit. It has an overwhelming propor-

tion of Muslims in the population: about 93 per cent. of them. If the Jammu province be also included, the Muslim proportion of the State is reduced to about 77 per cent. which is a substantial majority. The Kashmiris are skilful artisans and artists, and their arts and crafts have been famous for ages. Many languages and dialects are spoken in the State, but the principal language of the valley is Kashmiri, as are Dogri and Punjabi of Jammu. But Hindustani—in both its literary forms of Hindi and Urdoo—is well understood and spoken, and it is, along with English, the *lingua franca* of the State, and also the court language. A number of newspapers and journals are printed—mainly at Srinagar and Jammu—in English, Hindi and Urdoo.

III

The most striking physiographical feature of Kashmir—apart from the mountains that surround it—is the river Jhelum, which flows through the valley and which is navigable for a distance of about ninety miles, from Khanabal, in the north, to Baramulla in the south. Khanabal, the highest point which can be navigated is not far from the spring of Vering, which, as the source of the Jhelum, is one of the interesting and attractive sights of Kashmir. If Egypt be the gift of the Nile, it is truer to say that Kashmir is the gift of the Jhelum. There is no other instance of a valley of the dimensions of Kashmir, and at an altitude of five thousand feet above the sea level, having a broad river intersecting it for so long a distance. Before the time of the construction of motor roads between Srinagar and Khanabal, and also between the former and Baramulla, it was the Jhelum which was the great highway of passenger and goods traffic, up and down the valley. And though the



The Liddar near Pahalgam

construction of the motor road has affected considerably the passenger traffic on the river, the transport of all kinds of articles and goods, on the broad bosom of Jhelum, still goes on as extensively as it did in centuries past. Khanabal is not only the river head on the north, but is also the chief centre of trips to various interesting places in its neighbourhood—such as the spring at Achhabal, where the Indo-Moghal Emperor, Jahangir, built a garden, which is magnificent even in its ruins; and also Pahalgam, the chief centre of attraction, at the head of the Liddar valley, which has now become a fashionable summer resort, specially for Indians. At the southern end of the valley is situated the town of Baramulla, which was destroyed by a devastating earthquake in 1885; but which has since been rebuilt, and is now a rising commercial and industrial town. Of late, several industrial concerns have been established here, which have conduced to the progress and prosperity of Baramulla.

On its journey southwards from the spring at Verinag to Baramulla—where the river ceases to be navigable, and flows over rocky beds in a series of rapids, until it enters the plains of the Punjab, and becomes again a large and a broad river—the Jhelum receives many tributaries in its course through the valley of Kashmir. But the two principal tributaries of the river are the Liddar and the Sindh. The Liddar discharges itself into the Jhelum at a point not far above Khanabal; while the Sindh enters into the river Jhelum at Ganderbal. The other tributaries are of minor importance. To keep a sufficient quantity of water in the river, all the year round, the Chhatabal dam was constructed in 1916, by blocking and unblocking which the water in the river is maintained at the level required.

Outside Srinagar, the only two places of any importance are Anantnag (also called Islamabad), which is close to Khanabal, and the now growing town of Baramulla. Anantnag is an ancient town of Kashmir, and is still famous for the manufacture of exceedingly good and well-designed floor cloths, called *gabhas*, which are one of the specialities of Kashmir craftsmen. Though the handicrafts of Kashmir are mainly manufactured in the villages, the chief emporium for their trade and sale is Srinagar, where are to be found the leading dealers in Kashmir products, and artistic goods and wares. Until lately the firms of such dealers were situated between the second and the fourth bridges at Srinagar, but now almost all of them have their show-rooms on the river bund, below the Post and Telegraph Offices. Srinagar—the ancient capital of Kashmir, and the most populous city in the Jammu and Kashmir State —is the summer headquarters of the Government, the winter headquarters being still retained, as of old, at Jammu. The population of Srinagar, in 1941, was nearly two lakhs. There is no other city, either in Jammu or Kashmir, to approach Srinagar in interest, as a city of historic and industrial importance.

AN OUTLINE OF KASHMIR HISTORY

I'll sing thee songs of Araby,
And tales of fair Kashmere,
Wild tales to cheat thee of a sigh,
Or charm thee to a tear.

H. B. Will's *Lalla Rookh.*

It is remarkable that Kashmir is the only region of India which has a connected record of her history dating from the earliest times, till the famous author, Kalhana, began his work, in Sanskrit verse, called the *Raja-Tarangini* (literally "the river of kings"), in the twelfth century of the Christian era. Owing to the paucity of historical materials, relating to the Hindu period, this book has long attracted the attention of historians—European and Indian—and more than one good translation of it, in English, is now available. This excellent work was continued by other Kashmiri historians, and brought down to the conquest of the valley by Akbar, in 1586 A. D. It is thus a unique historical work.

Kashmir was a part of the empire of Asoka the Great. Later, the valley was invaded by the Tartars, and Buddhism became the State religion. Hiuen Tsang visited Kashmir in 629-631 A. D. Lalitaditya was the most famous of the later Hindu kings. Mahmud of Ghazni attempted to invade Kashmir, but failed to effect an entry. Dynastic revolutions then followed, and the valley passed into the hands of Afghan rulers. The most notable of the Sultans of Kashmir was Zain-ul-

Abdin (1420-70), who is said to have introduced various arts, including sericulture and shawl-manufacture. He earned the good-will of the Hindus, who had been persecuted by his predecessor, Sikandar, known even now as *butshikan,* or "the idol-breaker". Akbar, who conquered Kashmir in 1586, built the fort at Hari Parbat, and laid out the Naseembagh. Jahangir and Shah Jahan, who were enamoured of Kashmir, planted *chenars,* and laid out stately gardens round the Dal lake, and elsewhere. In 1750 Ahmad Shah Abdali occupied Kashmir, and the Afghan rule that came in his wake was so oppressive that, in 1819, the persecuted people called to their rescue Maharaja Ranjit Singh, who sent Raja Gulab Singh in command of his troops. The Afghans were defeated, and so from 1819 to 1846 Kashmir was under the rule of the Sikhs. In 1842 when a rising took place in Kashmir, Raja Gulab Singh, who was sent to deal with it, put down the insurrection and, after appointing a Governor of his own, returned, only to be installed a few years later, in 1846, as the ruler of Jammu and Kashmir.

II

The present ruling dynasty of Kashmir is an offshoot of the princely house which ruled over Jammu up to the annexation of that principality by the Sikh Government of Lahore. The history of this and neighbouring principalities, and of their unification, was the work of Gulab Singh, the Dogra chief, who joined Maharaja Ranjit Singh's service about 1812, and so rapidly achieved distinction that he was created the Raja of Jammu, in 1819. Thereafter he entered upon a policy of consolidating and expanding his power by annexing, one after another, the principalities situated

between the Kashmir valley and Jammu. As early as 1831, M. Jocquemont, the famous French traveller, had written of Raja Gulab Singh "that after Ranjit Singh he is the greatest lord in the Punjab." His prophecy came to be absolutely true, as Gulab Singh had conquered the distant provinces of Ladakh and Baltistan by 1840.

At the death of Maharaja Ranjit Singh, in 1839, Raja Gulab Singh was thus the most important figure in the Punjab. In 1841, the British army suffered reverses in Afghanistan, and Raja Gulab Singh was deputed to help them. It was here that the seeds of future friendship between the Dogra potentate and the British power were sown. Early in 1846 Raja Gulab Singh was installed as Prime Minister of the Sikh Government of the Punjab. But the Sikhs crossed the Sutlej against his advice, and the battle of Subraon went against them. He had now to perform the delicate task of negotiating a settlement, and the treaty of Lahore was signed on the 9th March, 1846. Among other things it provided for the independent sovereignty of Raja Gulab Singh, in such territories and districts in the hills, with the dependencies thereof, as might be made over to the said Raja by separate agreement between himself and the British Government, which might have been in the Raja's possession since the time of Maharaja Kharak Singh (of Lahore).

III

On the 16th of March, 1846, was signed the separate agreement, the treaty of Amritsar, in which the British Government recognised Raja Gulab Singh as the sovereign (or Maharaja) of Kashmir, though he had practically to conquer it after the treaty from those who challenged his authority. The treaty of 1846 had

transferred the district of Hazara, among other areas, to the Maharaja; but, to make his State more compact, he obtained shortly afterwards other areas in exchange for Hazara. It will thus be seen that the Jammu and Kashmir State, as it exists to-day, is solely the creation of Maharaja Gulab Singh, whose descendants have ruled over it continuously since 1846. Since the middle of the fourteenth century, Kashmir had been continuously subject to foreign autocratic rulers—Moghal, Afghan and Sikh, succeeding each other down the centuries. Finally, in 1846, Maharaja Gulab Singh, who became the ruler of the joint State of Jammu and Kashmir, founded a dynasty which is indigenous. The present ruling dynasty compares very favourably with its predecessors, and has turned an increasingly sympathetic ear to the claims of its subjects.

Maharaja Gulab Singh died in 1857, after having ruled his territories for eleven years, during which period he laid the foundation of a sound system of administration. He was succeeded by his son, Maharaja Ranbir Singh, who ruled for a period of twenty-eight years, until his death in 1885. He was a great patron of art and letters; and law and order having been fully established in the State by his father, Maharaja Ranbir Singh, while attending to State affairs, encouraged research, and collected a good library of Sanskrit and Iranian manuscripts. On his death, he was succeeded by his son, Maharaja Pratap Singh, who ruled for a period of forty years, until his death in 1925. During his long reign, there were many improvements effected in the administration of the State, especially in the departments concerned with land revenue, and relations between the State and tenants.

IV

On the death of Maharaja Pratap Singh, Maharaja Hari Singh became the ruler of the State, and has administered Jammu-Kashmir since. He is a nephew of Maharaja Pratap Singh, being the son of the latter's younger brother. During the period he has wielded the destinies of Jammu-Kashmir, the administration of the State on the Executive, the Legislative, and the Judicial sides—has been largely assimilated to that of British India. A constitution has been adopted under which there now functions a legislature modelled upon the provincial legislative assemblies in British India. On the Judicial side, there is a duly-constituted High Court, with a Privy Council to assist the ruler of the State; while the Executive is composed of a Premier and three Ministers, (constituting a Council of Ministers) in whom —subject to some reservations—all executive power is vested. Thus the State has progressed in many directions under its present ruler.

Dogra rule in Kashmir, until recent times, was of a medieval character. The Brahmins, known as the Kashmiri Pandits, had perhaps too much influence in every sphere of State activity. That is now a thing of the past, though they are still largely utilized in the administration. The present system of government might well be described as a limited monarchy. It was inevitable that political movements in British India should have their reactions across the border, and partly for this reason, and because the Muslims had some genuine grievances, there was serious communal trouble in 1931. His Highness had a careful enquiry made by an impartial tribunal into the causes of the unrest, and thereafter introduced a constitution which closely associates the people with the administration. Details of the progress

made by the State in the various departments of Administration, and the development of the Constitution, are given in subsequent sections. But a brief reference may be made here to a personal act of His Highness, showing his solicitude for the welfare of the people. It is the inauguration of the "Fund for the Relief of the Poor", with a grant of two lakhs of rupees per annum, during the duration of the war. This sum forms nucleus for a fund—to be contributed to the public, if they so desire—for alleviation of distress among the poor, due to abnormal rise in prices, due to war conditions. It reflects credit on His Highness for his abiding interest in the well-being of his people.

CONSTITUTION AND ADMINISTRATION

I. The Executive

The Jammu-Kashmir State is governed by His Highness the Maharaja with the assistance of a Council of Ministers, presided over by a Prime Minister. The Legislative Assembly, known as the Praja Sabha, consists of elected representatives, and nominated and official members. For the proper administration of law and justice there is a High Court of Judicature. The full bench consists of the Chief Justice, and two puisne judges. There is also a Board of Judicial Advisers—composed of eminent lawyers or Judges—to assist His Highness with advice in appeal cases. Whilst legislation may be initiated by the Assembly, subject to the rules of procedure, or by the Prime Minister and the Ministers associated with him, all legislation must receive the assent of His Highness before it becomes law. All administrative activities of the State are directed by heads of departments responsible to the Ministers, who hold the portfolios of their respective departments. The State publishes annually, and also, from time to time, official reports on the working of the general administration, and of the special departments. The annual *Administration Report* is a highly useful and informative work, and should be carefully studied by all interested in the progress of the State. The *Report* by Capt. R.G. Wreford of the State Census, held in 1941, which was published in 1943, is also a store-house of valuable

information on the present administrative, educational, economic, legislative, social, and political conditions of Jammu and Kashmir. Copies of the *Reports*, and other official publications, can be obtained from the Officer-in-Charge of Government publications, at the State Secretariat at Srinagar, from May to October, and at Jammu, from November to April. The *Administration* and the *Census Reports* have furnished much of the information embodied in this section.

II. The Legislature

The Praja Sabha, or Legislative Assembly, was inaugurated by His Highness the Maharaja on October 17th 1934. Its members have the power of interpellation, of moving resolutions, of discussing the administrative activities, and the budget, (except in regard to a few 'reserved' subjects) and of introducing and passing legislation; and though in cases of emergency, His Highness may give assent to an Ordinance submitted by the Council of Ministers, such Ordinance shall not remain in force for a period exceeding six months. The annual budget is placed before the Praja Sabha, which has the power to ask questions, and to move resolutions reducing the demands of Government. Legislation relating to, or affecting, the religious rights, ceremonies, endowments, or personal law of any community, cannot be introduced without the previous sanction of His Highness, and the consent in writing of not less than two-thirds of the members of the Praja Sabha, belonging to the community affected. Every Bill passed by the Praja Sabha requires the assent of His Highness, who may assent to the Bill, or return it for reconsideration.

The constitution established, in 1934, remained in

force till 1939, when His Highness was pleased to promulgate a new Act, which extended the powers of the Praja Sabha, and gave the representatives of the people greater opportunities of associating themselves in the administration of the State. Briefly, this further instalment of reforms reduced the number of nominated members of the Praja Sabha, and increased the number of elected representatives to 40 in a House of 75, provided for the creation of four posts of paid Under-Secretaries to be filled by non-official members, and also the post of Deputy President of the Praja Sabha to be filled by the election of a member of the Praja Sabha. It laid down that the annual financial statement should be submitted to the vote of the Praja Sabha in the form of demands for grants. By the new provisions legislation relating to taxes, as distinct from fees and penalties, which was previously initiated by the Council of Ministers, was brought within the authority of the Praja Sabha, subject to certain restrictions. These constitutional reforms give the representatives of the people ample opportunity to associate themselves with the administration of the State. Members of the Praja Sabha enjoy freedom of speech, and no member is liable to proceedings in any court, in respect of anything said, or vote given, in the Praja Sabha, or any committee thereof, or in respect of the publication by or under the authority of the Praja Sabha of any report, paper, vote, or proceedings. Since it was inaugurated in 1934, the Praja Sabha had enacted much useful legislation, and placed solid achievements to its credit; and upto the end of 1942, more than a hundred Bills, covering a wide field, had been placed on the Statute-book. It may be added that restrictions that formerly existed on the freedom of press, and the platform, had been

now removed, and the Press laws had been brought into line with those of British India. To-day there are in existence in the State many newspapers and periodicals, in spite of the inevitable restraint placed on the press, due to war conditions, as is the case even in British India.

III. The Judiciary

A High Court comprising a Chief Justice and two puisne Judges was established by His Highness in 1928. In 1930, in view of the marked improvement in the judicial administration of the State, the jurisdiction exercised by Residency courts, in certain categories of civil cases, was ceded to the State courts. Almost all the judicial officers in the State are either barristers, or graduates in law. Rules similar to those in British India govern the enlistment of pleaders and advocates in the State. Generally speaking, the civil and criminal laws of the State are similar to, and modelled upon, the British Indian laws. A Judicial Advisory Board had also been established to advise His Highness in regard to the disposal of judicial cases going up to him. The Board discharges the same functions in the State as are performed by the Privy Council in the case of British India. The members of this Judicial Board are generally recruited from amongst retired Judges of High Courts in British India, as is also the Chief Justice of the High Court. The State Code is published in three volumes, and supplementary volumes will be available. The State High Court *Law Reports* is also being regularly issued.

IV. Public Services

The Prime Minister and his colleagues in the Ministry are usually recruited from British India. But

the vast bulk of public servants are natives of the State. As the result of a regulation introduced which guaranteed educationally backward Muslims a better chance, of competing with the Hindu minority for posts in Government services, there has been considerable improvement in the representation of Muslims in the services during the last decade. In April 1941, there were 3,458 Muslim officials, including 113 "gazetted officials" in the superior services. Compared with the condition in April 1932, when there were 2,052 Muslim officials including 55 "gazetted officials", out of a total strength of 8,683 officials including 355 "gazetted officials", it shows that the strength of Muslims, during these nine years, had thus risen by 105·5 per cent, in the "gazetted", and 67·5 per cent in the non-gazetted superior services; while their share in the total increase in the strength of the superior service had been 62·3 per cent. Here it may be noted that special efforts had been made for the last few years to eliminate corruption from the public services.

V. Finance and Army

The public revenue of the State is over two millions sterling. The total revenue estimated in 1943-44 was Rs. 371·49 lakhs and the expenditure at 370 lakhs, showing a surplus of 1·49 lakhs. Of this the civil list absorbs 10 per cent, the army over 25 per cent, which is perhaps not unreasonable when the responsibility of the Government for border defence is considered. Nearly a quarter of the revenue is derived from customs; forests contribute a fifth; but income-tax is negligible. The British-India rupee is the currency in the State. The successful functioning of the Jammu and Kashmir Bank —in which Government own 50 per cent of the share

capital, and also exercise certain controlling powers over its management—has improved the financial stability of the State. The Kashmir army is a fine force, composed mainly of Dogra Rajputs. His Highness had sanctioned a payment of six rupees monthly to the families of the men while serving outside the State; while Government had provided the pay and rations, and Dogras had been encouraged to enlist in the Indian Army. His Highness had presented 18 well-equipped motor ambulances to the British Army. Five units of the State army were sent to different theatres of war; to maintain the troops abroad at full strength, the number of recruits under training had been increased, new infantry battalions were raised to replace units on active service, and the artillery training centre was much utilised. Adequate facilities were also provided to enable the Government of India to raise a large Indian Army. The units of the State Forces covered themselves with distinction in Eritrea and Syria; their officers were promoted, and one of them was awarded the Military Cross, being the first officer of the Indian States forces to win the distinction in this war. His Highness, who personally commands the State forces, paid a visit to the Middle East to inspect his own, as well as other, Indian troops. The State increased additional expenditure on the Army Department, making a total of Rs. 85 lakhs in 1943-44. An influential War Aid Committee was set up, with Her Highness as President, to provide comforts for the troops.

VI. Education, Languages and Scripts

Education has made very great advance in recent years. University education is received by about 2,400 pupils, including a number of girls in the two colleges

maintained by the Government at the capital cities, and is very cheap. The Sir Pratap College, Srinagar, has been split into two separate colleges, viz. an Intermediate College and a Degree College, in order to remove congestion, and improve the standard of the teaching. Pre-University education has been practically free. The Compulsory Primary Education Act was passed in 1930, and primary education for boys is free and compulsory in cities and important towns. Books are supplied free to boys of primary classes throughout the State on a generous scale. Secondary education is free, except in a few High schools in the capital cities, and some towns, and even in these schools, only about 33 per cent of the boys pay fees, and the rest are free scholars. Liberal scholarships have been provided to encourage education.

In addition to this, special grants are included in the budget every year for scholarships to pupils belonging to educationally backward or poorer communities. Special scholarships have also been ear-marked for students, from the frontier districts, who read in the high schools or the college at Srinagar, and for girl students reading in colleges within the State or outside. Since 1925, the number of pupils in Government and aided educational institutions had increased from 44,601 by about 155 per cent., to over 1,14,086; the number of the institutions from 706, by over 150 per cent., to 1770; and the expenditure on education from Rs. 10·75 lakhs, by about 300 per cent., to over 30 lakhs. Although the pace of education had thus been accelerated, much still obviously remains to be done; but Government are quite alive to their responsibilities in the matter.

Following the publication of the report of the Basic Education Committee (popularly known as the Wardha Committee), Government appointed an Educational

Reorganisation Committee under the presidentship of the Director of Education, to examine the suitability and adequacy of the existing system of primary and secondary education, and make recommendations for its improvement. The new schemes recommended by the Committee include besides acceleration of the pace of educational expansion at the primary stage, (1) the organisation of adult education, and (2) the introduction of Basic education in which craft teaching and book learning are closely integrated. In pursuance of the scheme for the introduction of basic education a number of ordinary Primary schools were converted into basic schools, and the number of such schools is now nearly one hundred.

The drive against illiteracy was met with a large measure of success. There were over 4,250 adult literacy centres, and about 62,000 adults were being made literate. Over 23,000 were granted literacy certificates. Of these 1,851 were women. Over 380 adult libraries had been opened, of which 300 are located in rural areas. Adult primers and readers are now printed in Bodhi script, in addition to Urdu, Devanagri and Gurmukhi scripts. The Teachers' Training School, remodelled on the lines envisaged in the Reorganisation Committee's Report, was started at Srinagar in October 1938, and the teachers trained in this school are posted in the Basic schools converted from the ordinary Primary schools. The Budget for 1942-43 provided for the establishment of two Teacher's Training Schools for women, conversion of 30 Primary schools nito Basic schools, addition of 70 new Primary schools for boys, appointment of more teachers for Basic schools and Single teacher schools, and raising the status of a number of Primary and Middle schools. Simple Urdu (or

Hindustani) has been made the medium of instruction for children in schools, and they have the option of adopting the Devanagri or the Persian script; and simple Urdu is being evolved for text-books with the aid of experts, and a vocabulary with this object has been duly promulgated by the State.

His Highness's Government recognise that a liberal educational policy is an inevitable corollary in political reform. The pace of education had been considerably accelerated of recent years, and there are now more than 1,00,000 pupils in the various schools and colleges —nearly 40 per cent. of the male population of school-going age. Pre-university education is practically free. A fairly large proportion of Muslims is to be found in the primary schools, but in higher education they are still greatly out-distanced by the Hindus. As in India, generally, the proportion of pupils who take secondary education is very high—nearly a third of the number of boys in primary schools. In fact, Kashmir must already be facing the problem of unemployment among the educated classes, which is such a blight on social life in British India, and in some of the States—e.g., Mysore and Travancore, where education is even more advanced than in British India. An interesting experiment in adult education is being tried out in Kashmir which, in course of time, should greatly increase the standard of literacy. It consists in setting up what is called adult literacy centres at which instruction is given to adults. A scheme of technical education has been initiated, but has not gone very far. There should be considerable scope for such training, especially at Srinagar, where there is a large community of hereditary craftsmen, who should be apt pupils in acquiring the technique of modern industry, if given the opportunity.

The chief languages in use in the State are Kashmiri, Dogri, and Punjabi. Hindustani is the language most commonly used as subsidiary for conversation between the different elements of the population, having a different mother-tongue. English is spoken well by a large proportion of the educated classes. There are few people in the State who can rightly claim Hindi or Urdu as their mother-tongue. The real dispute between these two literary forms of Hindustani is in the use of script. "Sharda", the old script of Kashmir, has long since fallen into disuse. To meet the demands of the two main communities, the State Government issued orders, in 1940, that the common medium of instruction in schools, in future, would be "simple Urdu" (or Hindustani); and that the Persian and Devanagri scripts would both be taught and used. Students have thus been given the option of choosing either of the two scripts for reading and writing; and students in schools will now be taught either in Persian or the Devanagri script, at their option, instead of only one script, Persian, which was compulsory till 1940.

VII. Economic Development and Electric Supply

Kashmir possesses great natural resources; at present, only partially developed. The population is mainly rural, and depends almost entirely on agricultural and pastoral activities for its subsistence. There are subsidiary occupations in the villages, such as weaving of cloth, the rearing of silk-worms, silk-weaving, and bee-keeping, which add to the peasant's income. A great deal of fruit of high quality is grown and exported. The most important of the major industries are silk-weaving, the manufacture of carpets, wood-

carving and the making of furniture, and the production of silver and brassware. Foreign trade averages over £5 millions annually. The main items of export are timber, wool and woollens, fruit, silk—raw and cocoon. The outstanding obstacle to economic development is defective communications. The nerve centre of the economic life of the country, Srinagar, with its population of about 200,000, is roughly 200 miles from the railhead, whether the approach is from Jammu (the winter capital), or from Rawalpindi. The main roads are kept in good repair, and there is very heavy motor traffic; the lorry is ousting the bullock cart. Progress in the economic sphere must indeed depend mainly on the linking of Srinagar with the Indian railway system. There are people, Indian and British, who think it would be vandalism to build a railway into the Kashmir valley, and so expose it to the invasion of all and sundry, and perhaps to modern industrialism in its more repellent aspect. But one may be sure that the question will be examined carefully with a view not only to the interests of the State, but of India generally. Kashmir has in its rivers great possibilities of producing electricity by the use of water power. Cheap power would be a great stimulus to industry; brought into the villages it would promote cottage industries, especially the weaving of woollens and carpets. Should a railway be built cheap electric power could be used for rock-drilling, and for providing motive power of completion of the enterprise. At present electric development had not gone very far. There is a hydro-electric installation on the Jhelum, set up more than thirty years ago, and probably out of date. Roughly 18 to 20 million units a year is generated, which is less than a month's output in Mysore.

VIII. Rural Uplift

A *Report*, lately issued, which is of great interest, is that on Rural Development (1937-41). It shows that work was started after careful survey by trained hands, with a Government subsidy of Rs. 40,000 per year, which has been increased to one lakh. The work consists in the construction of roads, culverts, and bridges, sinking of wells, and building of latrines; and over six lakhs have been spent on these. Revival of village industries, visual education by propaganda van, and magic lantern lectures, organising anti-malaria and other forms of health campaigns, providing recreational facilities to the village folks, forming village libraries, increasing the supply of fresh water and thus decreasing the spread of water-borne diseases, these are some of the main lines of activity of the department. The *Report* states that the "villagers concerned contribute their share towards the cost of an ordinary important scheme", and thus self-help is stimulated. The *panchayet* system has also been re-organised and is working satisfactorily. The members of the *panchayet* decide petty civil and criminal cases; co-operate with Government in rural reconstruction, in the improvement of village sanitation, and so forth.

IX. Medical Facilities

A well-equipped Medical Department, with a staff possessing medical, surgical, public health, opthalmic, and other qualifications, renders medical aid to the people. In recent years, several qualified doctors were deputed for higher training, in different branches of medicine and surgery, to British Universities; and the medical staff today includes doctors with high specialised and general

qualifications. The number of civil hospitals and dispensaries, wholly maintained by the Government, is 93. Besides there are 4 Mission hospitals, which receive aid from Government. A grant-in-aid was also sanctioned by the Government in favour of the Kashmir National Hospital and Maternity Home, at Srinagar. To supplement the existing arrangements of providing medical relief to people, the Government have undertaken the appointment of subsidized practitioners in rural areas.

X. Improved Amenities

Telegraph, telephone and wireless services had also been developed in recent years, and all important places had been linked up. There are two wireless radio stations, one at Jammu Cantonment, and the other at Naushera. Water supply in the cities of Srinagar and Jammu had been considerably improved, and old pipes had been replaced by new ones. In the remote parts of the Jammu Province where there is scarcity of water, efforts had been made to supply drinking water by means of tanks, wells, and pipes. Where spring water, and other natural sources of supply, are available, satisfactory arrangements for drinking water had been made. Tube wells had been constructed at several places, and water supply schemes for a number of localities were under consideration.

XI. Political Activities

There is some political activity in the State for which such organisations as the National Conference Party (mostly Muslims), the local branches of the Indian National Congress, and the Muslim League, are mainly responsible. The National Conference recently put

forward a claim to responsible government. A detailed account of political institutions in the State, and their activities, is given in a book, called *Inside Kashmir*, the author of which—Pandit Prem Nath Bazaz—is a well-known publicist, and the editor of a leading daily in Hindustani, issued from Srinagar. The State authorities are now in touch with the working of these political organisations; and there is no reason to apprehend that they will again be taken unawares, as they were at the time of the communal outbreak in 1931.

There are about fifty newspapers and periodicals in the Jammu-Kashmir State and its dependencies. Of these by far the larger number are issued in Hindustani (Urdu). Except one—a woman's journal in Hindi—all the periodical publications in Jammu are issued in Urdu. In Kashmir but three weeklies are published in English, at Srinagar, and the rest in Urdu, of which the nationalist daily (*Hamdard*) is the best known outside the State. The English weeklies are the *Chronicle*, the *Sentinel*, and the *Times*.

THE CHARACTER OF THE KASHMIRIS

The population of Kashmir consists of over 90 per cent of Muslims, and less than 10 per cent of Hindus—the latter almost entirely Brahmins. The Kashmiri Brahmins—though numerically a very small minority—possess a much higher standard in literacy than any other in the State. This fact gives it an importance out of all proportion to its comparatively small number, but though they still predominate in the civil administration of the State—just as the Dogra Rajputs of Jammu do in the military services—their number is slowly decreasing in the civil services, due to the new State policy of encouraging fairly qualified Muslims. By reason, however, of their high intellectuality, keen intelligence, and general aptitude for administrative and professional work, they still occupy a very prominent position in the State polity. Amongst those whose families had settled down for generations in British India, several had attained great distinction in the legal profession, and in public life. The first Indian, who was privileged to occupy a seat on the Bench of the highest British-Indian judicial tribunal, was Mr. Justice Shambhu Nath Pandit, in the Calcutta High Court; while amongst great political leaders—though belonging to different schools of thought and different spheres of public activities—the names of Pandit Motilal Nehru, his son Mr. Jawaharlal Nehru, and of the Rt. Hon'ble Sir Tej Bahadur Sapru, are well known not only throughout India, but also in foreign lands. The Kashmiri

Brahmins in British India have also played a prominent part in the development of Indo-Persian and Urdu literatures—Daya Shankar "Naseem" and Braj Narayan Chakbast being well-known Urdu poets, while Ratan Nath "Sarshar", being, so to say, the originator of the Urdu novel. During the earlier period, when Persian was in vogue, Chandra Bhan "Brahman" was an eminent poet in that language.

Of the vast bulk of the people—who are now Muslims—Capt. R. G. Wreford, the author of the *Report* of the latest Census, of 1941, writes as follows:—"There is no occasion to say much about the Kashmiri Muslims, in spite of their numerical importance. They have lived in Kashmir since ancient times, and previous to their conversion to Islam (from the early fourteenth century onwards) were a part of the resident Hindu population of Kashmir". Of their character, Sir John Strachey, in his famous work, called *India: Its Administration and Progress,* recorded his views in these terms: "I have spoken of the great difference between the various countries and peoples of these mountains, (the Himalayas). A remarkable illustration is seen in the contrast between the states on the eastern and western extremities of the Indian Himalaya. There are no braver soldiers than the little Gurkhas of Nepal, and few greater cowards than the stalwart Muhammadans of Kashmir." Though this was written in the eighties of the nineteenth century, the fact that Kashmiris are not yet recruited for the Army confirms the impression that in the opinion of the State authorities, they still continue to be a non-martial race. That theory, however, having now been discarded in the rest of India, it is to be hoped that the ban against the recruitment of the Kashmiris may soon be removed.

II

For the rest, the following extracts from the "Kashmir Volume" of *The Imperial Gazetteer of India* give a correct description of the Kashmiris, and their religious notions and practices:—"Islam came in on a strong wave, and history records that the Kashmiris became Musalmans. But close observers of the country see that the so-called Musalmans are still Hindu at heart. Their shrines are on the exact spots where the old Hindu *sthans* stood. The Kashmiris do not flock to Mecca, and religious men from Arabia have spoken in strong terms of the apathy of these tepid Musalmans. Through all the vicissitudes of government, and changes in religion, the Kashmiris have remained un-altered. Mughal, Afghan, Sikh, and Dogra, have left no impression on their national character; and at heart the people of the valley are Hindus, as they were before the time of Sikandar Shah. The isolation (of Kashmir) from the outer world accounts for this stable un-changing nationality, and passages in the *Rajatarangini* show that the main features of the national character were the same in the early period of Hindu rule as they are now." While this is, on the whole, a fair and accurate statement of the Kashmiri Muslims' character, religion and mentality, recent events and developments show that, like all things in this universe, they also are slowly but imperceptibly changing under the stress of modern influences. Perhaps no foreigner had greater opportunities of studying the character of the people of Kashmir than the late Sir Walter Lawrence, who was for years the Settlement Commissioner of the State, and in that exceptionally advantageous capacity amassed highly useful information, which he utilised later in his famous and authoritative work, called *The Valley of Kashmir*. In

this book he deals at great length with the character of Kashmiris. It is not possible to reproduce the whole of his dissertation on the subject, but I reprint below some extracts from it, which may profitably be studied by the visitor to Kashmir.

Writes Sir Walter:—"It is not reasonable to look for virtues among an oppressed people, nor it is fair to descant on their vices. When one has been for some years living in the villages, and seeing the Kashmiris as they are, one cannot help feeling pity for their lot, and being a little blind to their faults. I would add, however, that many of the opinions regarding the Kashmiris are based on observations of the Srinagar people, and the boatmen, and that the principle *ex uno disce omnes* is often at the bottom of the wholesale condemnation of the people of the valley." The writer then proceeds as follows:—"The Kashmiri can turn his hand to anything. He is an excellent cultivator. He is a good gardener, and has a considerable knowledge of horticulture. He can weave excellent woollen cloth, and can make first-rate baskets. He can build himself a house, can make his own sandals, and makes his own ropes. There is scarcely a thing which he cannot do, and he understands profit and loss, and does not often make a bad bargain. In his home life the Kashmiri cultivator is at his best. He is kind to his wife and children, and one rarely hears of divorce scandals, or immorality among the villagers. A woman who has behaved badly is a marked character in the country, and public opinion is always against her. The husband sometimes chastises his wife, and the men talk somewhat boastfully of the necessity for maintaining discipline in their houses. But as a matter of fact the wife, both

in Musalman and Hindu houses, is all-powerful, and I believe that, as a rule, the Kashmiri lives in awe of his consort. The Kashmiri wife is a real helpmate, and joint interests give rise to a camaraderie between man and wife, which is very healthy." He concludes:— "It is difficult to describe a people's character. I would, however, add that the Kashmiris possess an individuality and national character which will cling to them wherever they go. I have seen men who have returned to Kashmir, whose ancestors left the country two or three generations ago. Their dress was changed, and their manners had changed, yet they retained unmistakable signs of a Kashmir origin, and their ways of thought and of speech showed their descent. The Kashmiris are fond of their own country, its food, its water, and its dress, and, though oppression has driven them out of the valley, many have come back and all are loth to leave. The Kashmiri proverb, (which means that 'a bird is content when it is on its own branch') is often quoted by a Kashmiri when the advantages of service in the Punjab are pointed out to him. Finally, though the character of Kashmiris leaves much to be desired, I think that it is to their credit that it is not worse, considering the few chances they have had for becoming truthful, manly, and self-respecting. The word *izzat* is often on their lips, and they deplore the fact that they have no honour in the eyes of their rulers, or of their fellows. A man who can be beaten and robbed by any one with a vestige of authority soon ceases to respect himself and his fellowmen, and it is useless to look for the virtues of a free people among the Kashmiris, and unfair to twit them with the absence of such virtues. The Kashmiri is what his rulers have made

him, but I believe and hope that two generations of a just and strong rule will transform him into a useful, intelligent and fairly honest man."

III

It is half a century since Sir Walter Lawrence depicted the character of the Kashmiris in his book mentioned above, which was published in 1895, and from which I have made some extracts. Two years later, I paid my first visit to the Valley, and traversed it from end to end. Since then I have paid frequent visits to Kashmir, the last being in 1941. As the result of my many visits—not only to Srinagar, but also to the villages in the main valley and its side-valleys—I endorse the hopeful view expressed by Sir Walter Lawrence that the years that have passed, since he wrote, have wrought an appreciable improvement in the character of the Kashmiris. Though it is perfectly true that nothing changes so slowly as a people's character, nevertheless it can safely be asserted that the result of "two generations of a just and strong rule" has already transformed the Kashmiri "into a useful, intelligent, and fairly honest man." The amelioration in the condition of the peasantry, which resulted from the acceptance by Government of the recommendations of the Settlement Commissioner in matters agrarian, had led to an improvement in the character of the people, who had thereby become appreciately self-reliant. The recent measures taken by the State for the protection of the peasant against the usurer, the fixing of maximum rates of interest, and the prevention of the transfer of agricultural land to non-agriculturists, have all tended in the same direction, and already there is a distinct improvement in his character.

THE ARCHITECTURAL MONUMENTS OF KASHMIR

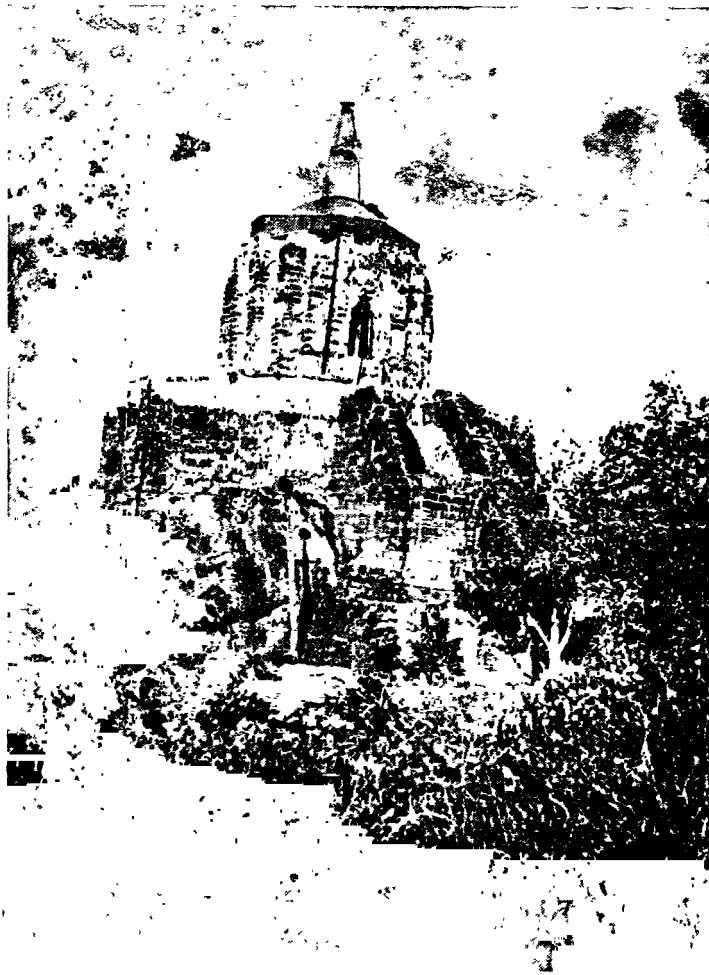
"Ancient India has nothing more worthy of its early civilisation than the grand remains in Kashmir; the massive, the grotesque, the elegant, in architecture, may be admired in many parts of India, but nowhere there is to be seen the counterpart of the classically graceful, yet symmetrically massive, edifices of Kashmir which, though inferior to Palmyra or Persepolis in stateliness, are in beauty of position so immensely superior to either"—wrote a qualified European critic. There are in Kashmir splendid and wonderful ruins, of cut lime-stone, dating from the third to the eighth century, to demonstrate that the ancient Kashmiris were great architects, and produced a beautiful and impressive style distinct from the Buddhist and Hindu architecture of other parts of India. It betrays, to some extent, Greek influence in its pediments, and its fluted columns with base-shaft, and capital. But the pillars were spaced further apart than in Greek architecture, the pediments pitched higher, and the temples crowned with pyramidal roofs tapering to a single lotus blossom, with the interior walls enriched with deep reliefs. In recent years much excavation and restoration have been carried out, and the results had been carefully recorded and surveyed, in 1933, by Mr. Ram Chandra Kak, in his excellent work, *Ancient Monuments of Kashmir*. This comprehensive and useful book should be kept handy by all visitors to Kashmir, interested in its many

archaeological monuments.

The best preserved of these stone temples are at Awantipura and Martand, both within easy distance of Srinagar. For a general sketch of the chief temples, one cannot do better than quote from the luminous article on the Architecture of Kashmir, by the late Mr. T. S. Growse, which brings into prominent relief their striking features. As he put it:—"Owing to the great thickness of the walls, and the massiveness of the plinth upon which the temples are raised, the exterior proportions are much more imposing than would be expected from the insignificant interior. Though less suggestive of Greek influence than the detached pillars of the colonnades, the pilasters, with their definitely proportioned base-shaft and capital, the square architraves of the doorways, and the triangular pediments that surmount them, but still more the chastened simplicity of outline and the just subordination of merely decorative details, are at a glance seen to be classic rather than oriental. Beyond the points above enumerated, the resemblance ceases; the porches are curved into a bold trefoiled arch of similar character with English Gothic of the first pointed period, and the roof, instead of being flat and out-of-sight, is a high pitched pyramid, broken, however, into two compartments by a horizontal band carved with dentils and triglyphs. In short, the adaptation of classic forms was complete just so far as the differences of climate and the conventionalities of religion allowed; hence the roof became a prominent feature in the design."

II

Harwan has perhaps the oldest monument in Kashmir, containing the only remains of its kind in



Shankrayacharya Temple

India. A temple and some tablets—built in the first or second century—have been unearthed here, which date the monument as belonging to the Kushan period, when Kashmir was closely connected with Central Asia. The remains are situated only a few furlongs below the water reservoir at Harwan, which is close to Srinagar, and well deserve a visit for their great historic interest.

The temple crowning the Takht-i-Suleiman, or Shankaracharya—which rises to the height of 1,000 feet above the plain, and overlooks Srinagar, and spreads away to the foot of the opposite but somewhat lower eminence called the Hari Parbat—is one of the earliest in Kashmir. The first religious edifice on this commanding site was built by the son of the great Buddhist Emperor, Asoka, about 200 B. C. which was subsequently rebuilt, and dedicated to Mahadeva by Raja Gopadittya, who reigned in the sixth century of the Christian era. Restored, from time to time, it stands today at the top of the hill, and its platform commands a superb view of the valley of Kashmir, and the city of Srinagar.

Of more interest and in much more perfect preservation is the small cave temple at Bhaumajo, which is about half a mile from the village of Bawan, near Khanabal. The entrance to the cavern, which is more than sixty feet above the level of the river, is carved into an architectural doorway, and a passage fifty feet in length leads from it to the door of the temple, which is a simple cella ten feet square, raised on a boldly-moulded plinth and approached by a short flight of steps. The square doorway is flanked by two round-headed niches and is surmounted by a high triangular pediment reaching to the apex of the roof with a trefoiled tympanum. This is perhaps the earliest perfect specimen of a Kashmir temple, and dates from the fifth

or the sixth century of the Christian era.

The little shrine at Payech—on the Srinagar-Khanabal motor road—comes next in point of antiquity, and in intrinsic beauty and elegance of outline is far superior to all the existing remains of similar dimensions. The cella, which is only eight feet square, and has an open doorway on each of the four sides, is composed of only ten stones, the four corners being each a single stone, the sculptured tympanums over the doorways of four others, while two more compose the pyramidal roof, the lower of these being an enormous mass eight feet square by four feet in height. It has been ascribed by General Cunningham to King Narendraditya.

Of somewhat later date are the temples at Wangat, in two groups, up the Liddar valley, at the distance of a few hundred yards from each other, and consisting respectively of six and eleven distinct buildings. In close proximity is a sacred spring called Nagbal, and by it the footpath leads up the heights of Haramuck to the mountain lake of Gangabal, a celebrated place of pilgrimage. The luxuriant forest growth had overthrown and buried almost completely several of the smaller temples, while on summit of the largest a tall pine had taken root. The architecture is of a slightly more advanced type than at Payech, the most striking feature being the bold projection and lofty trefoiled arches of the lateral.

Of very similar character, but in more perfect preservation, is the temple at Bhaniyar, which stands on the very edge of the high road leading from Rawalpindi to Srinagar. The actual shrine is a cella of larger dimensions than usual, being 13½ feet square in the interior, with walls 6½ feet thick, supported on a basement, 4 feet square, of singularly noble proportions.

It is the earliest example that still retains its original enclosure, a cloistered quadrangle measuring 145 by 120 feet. Though the final touches of the chisel have been effaced by time, the colonnade is in other respects almost perfect. The wall is pierced by a series of pedimented and trefoiled arches forming shallow recesses for the accommodation of priests and pilgrims.

The celebrated temple of Martand is of far more imposing dimensions than any other existing example. It alone possesses in addition to the cella, sanctuary, choir and nave. The nave is 18 feet square, and the total length of the building is 63 feet. The sanctuary alone is left entirely bare, the two other compartments are lined with rich panelling and sculptured niches. The roof has been completely removed, and lies in vast masses round the wall of the buildings; it is calculated that the height cannot have been less than 76 feet. The western entrance, approached by a wide flight of steps, now encumbered with ruins, is surmounted by a magnificent trefoiled arch, and flanked by two side chapels, one connected with the nave by the extension of their roof over the narrow intervening passage. On the other sides of the temple are similar arches with closed doorways below. The pillared quadrangle, which is 200 by 142 feet in dimension, varies in no essential point from that at Bhaniyar, but the carving is rather more elaborate. There are in all eighty-four colonnade as distinctly recorded in the *Rajatarangini* as the work of the famous King Lalitaditya, who reigned from 699 to 735. From the same authority we gather that the temple itself was built by Ramaditya, who probably died in the first half of the fifth century after Christ. Standing on a fine bluff, two to three hundred feet above the valley, it commands an extensive and beautiful view

of the Kashmir valley:—

On slope of vast and undulating plain
In solemn solitude, of noble art,
The ancient ruins of Martand remain
Built for Sun-worship once. Has the true part
Of thy prone columns faded like a dream?
Engirdled by the everlasting hills,
O Temple of the Sun! His radiant beam
Illumes this broken altar, and still fills
These shattered halls at dawn with his clear light,
Though human hands may no more loving tend.
The Sun's pure glory is God's symbol bright,
Thus thy great destiny can never end:
Still eloquent of prayers, though stones decay
And forms of ancient creeds have passed away.

From "The Ruined Temple of Martand" in Mrs. Percy Brown's *Chenar Leaves*.

On the right bank of the Jhelum, about half-way between the towns of the Srinagar and Anantnag (Islamabad) stood the capital of the famous King Avanti Verma, called after his name as Avantipur. His reign extended from the year 858 to 883. The gateways of both are standing and the colonnade of the smaller temple. The style corresponds with that of the Martand quadrangle; but the semi-attached pillars of the arched recesses are enriched with elaborate carving of very varied character, while the large detached columns are somewhat less elegantly proportioned. They possess a wealth of carving unparalleled in Kashmir.

Shankara Varma, who succeeded Avanti Varma and reigned from 883 to 901, dedicated to Mahadeva two temples at his capital, now identified with the modern Pattan, where two stately temples are still standing. Each is a simple cella; but in the larger one the side porches are so deep as to constitute separate chambers. In both the



Temple at Buniar.

architecture is of the same character as at Martand, and of equal excellence. Here and there the carving is sharp and fresh, but the larger one was much injured by the earthquake of 1885.

The temple of Pandrethan is, next to Martand, the best known of all, in consequence of its close proximity to the capital. The domed roof is well worth inspection, being covered with sculpture of such purely classic design that an uninitiated person, who saw a copy of it on paper, would at once take it for a sketch from a Greek or Roman original. The temple is 18 feet square, with a projecting portico on each side, and displays a confused exuberance of decoration, more especially the repetition of pediment and trefoil, clear indications of a later date. It was erected by a Minister of King Partha, who governed Kashmir from 913 to 921.

> Pandrethan's shrine farewell: Thy stones are falling
> And totter to a final, sad decay:
> What echoes of heart's worship here are calling!
> What visions of thy early mystic sway!
>
> From "Pandrethan" in Mrs. Percy Brown's *Chenar Leaves*.

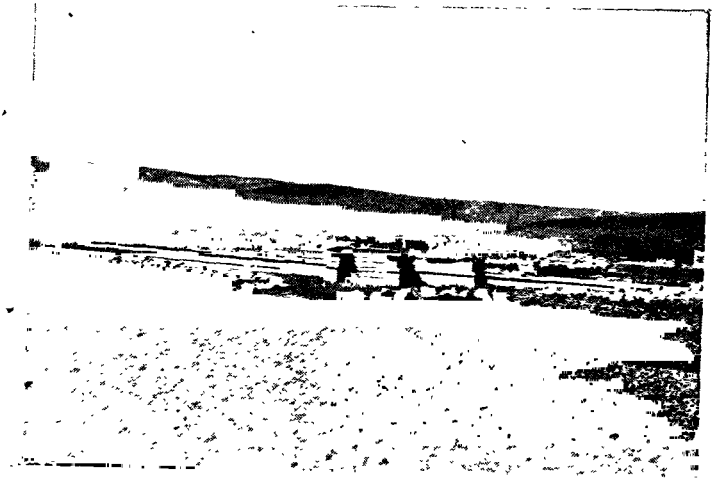
Pari-Mahal ("the place of fairies") is a massive building, now in ruins, standing on the side of the mountain on the southern side of the Dal lake, which was erected in the Moghal time for astronomical observations. It has a garden attached to it, with six terraces. The retaining wall is ornamented with a series of arches, and it has a domed ceiling.

> "Peri Mahal!" strange and romantic name
> Bestowed by folk-lore on this ancient pile
> Above the Dal lake's shore:
> The ruin hoar remains, its sad stern brow
> O'erhangs the shining lake in frowning gloom,

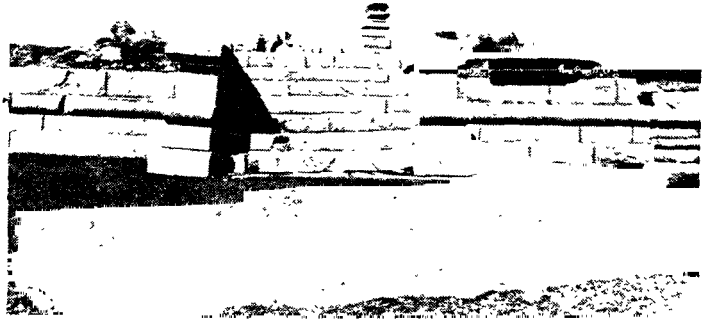
Deserted—brooding lone—it's mystic doom!
I'll flee! lest spell malign befall me now
From "Peri Mahal" (The Fairies' Palace) in Mrs. Percy Brown's *Chenar Leaves*.

Taper (22 miles from Srinagar, and 4 miles from Patan, on the Srinagar-Rawalpindi road) has the ruins of an old temple, discovered in September, 1942, in the course of the excavations carried out by the Archaeological Department of the State. The temple appears to have been built in the 13th century, and dedicated to Vishnu. Some of the stones among the finds bear inscriptions in the old Sharda script—giving the name of the architect, and the time when it was built. The base of the temple, its court-yard, and the plinth of the enclosure wall, have been exposed till now. The temple is a square, the base of its sides being about 60 feet. It is 8 feet high from the level of the court-yard, and its walls are four feet thick. It is thus massively built of stone, but the dressing is simple. A number of interesting antiquarian remains also have been unearthed in the course of the excavations (which are still in progress), as also some stone inscriptions, inscribed in Sharda character, which throw interesting sidelights on its construction. From Sir Aurel Stein's annotated translation of Kalhana's *Rajatarangini,* it seems that Taper is the ancient Pratapapura, a town built by Pratapaditya II, at the beginning of the 8th century. Though Kalhana is silent about the construction of this temple by Pratapaditya, the Persian historian, Hasan, clearly says (in his *Tarikh*) that the temple at Taper was built by Pratapaditya II, that it was destroyed by Sikandar "Butshikan", and that its material was used by Zain-ul-Abdin, his son, in constructing an embankment.

Lastly, the three charts which appear in Mr. R. C.



At Taper the ruins of an old Temple



A nearer view of the ruins at Taper

Kak's book (mentioned above), and which usefully supplement the information, are appended to this chapter for convenience of reference.

MONUMENTS IN SRINAGAR AND ITS VICINITY

From	To	Distance	Mode of travellings	Remarks
Srinagar	Sankaracharya temple	2½ miles	By carriages to the Mission Hospital and thence on foot	
	Patthar Masjid, Shah Hamadan's Mosque	By boat to Badshah and thence by carriage to Jama Masjid, or throughout by carriage	..	3 to 4 hours
	Zain-ul-Abdin's enclosure			
	Jama Masjid, Hari Parbat			
	Mosque of Madin Sahib			
	Vistar Nag			
	Chasma-i-Shahi	5½ miles by motor road from Srinagar	..	Srinagar to Harwan by road is 11½ miles
	Pari-Mahal and back	1½ miles on foot Chasma-i-Shahi		
	Nishat ..	2½ miles by motor road		
	Shalimar ..	2 do.		
	Harwan ..	1½ do.		

MONUMENTS ABOVE SRINAGAR

Srinagar to Pandrethan	3½ miles	Motor Road	
Do. to Avantipur	18 „	Do.	
Do. to Loduv	16 „	Road partly unmetalled	Tents and necessaries must be taken. Rest house at Matan; Dak bungalow at Achhbal.
Avantipur to Payar and back . .	12 „	Bridle-path	
Avantipur to Narastan	20 „	Do.	
Srinagar to Achhbal	39 „	Motor Road	
Do. to Martand	39 „	Do.	
Achhbal to Kother and back .	6 „	Motor Road and bridle-path	
Martand to Mamal, two stages . .	30 „	Motor Road to Pahalgam, opposite to which, across the stream, is Mamal	
Martand and Bamzu and back . . .	2 „	Motor Road	
Srinagar to Verinag	50 „	Do. Dak Bungalow at Munda within five miles	

MONUMENTS BELOW SRINAGAR

From	To	Distance	Remark
Srinagar ..	Parihasapura ..	14 miles by the Baramulla cart road, and 3 miles on foot or pony beyond.	
Do. ..	Pattan .	17 miles .	Rest house at Pattan.
Pattan ..	Baramulla and Ushkar	Do.	
Baramulla ..	Fathgarh	3 miles over the hill.	
Do. ..	Naranthal	3½ miles on pony.	
Do. ..	Buniar	14 miles } Dak at	
Buniar ..	Bandi temple .	9 „ } Rampore.	
Srinagar	Manasbal	18 „ by motorable road, or by boat	
Do. .	Wangath .	33 miles, 18 miles by motorable road as far as Wavil, thence bridle-path.	

KASHMIR'S GREATEST INDUSTRY: TOURIST TRAFFIC

"For the tourist traffic Kashmir is an ideal country. It can well become the playground not only of India but of Asia. There is no reason why the tourist traffic should not be developed as a part of a general scheme of all-round development"—so wrote Mr. Jawaharlal Nehru, after his return from a visit to Kashmir, in 1940. And he was far from wrong, as not much has been done till now to foster and encourage Kashmir's most valuable industry, the entertainment of visitors, in spite of the fact that the greatest asset that Nature has given to the valley is its unrivalled position, and its world-wide reputation, as a holiday ground. Kashmir has often been compared with Switzerland. In fact, one of the favourite slogans on the ash-trays in the restaurant cars on some of the Indian railways, is: "Visit Kashmir, the Switzerland of the East." The comparison is an appropriate one, and can be appositely made in favour of that justly famous and highly picturesque valley.

But what does the State do to attract visitors? Some cavilling critics assert that their attitude is one of complacent neutrality. "We cannot prevent your coming", they seem to say, "but if you do come, it is at your risk, and you must not expect the State to do much for you." As for doing anything to advertise the country, these critics hold that the official point of view is that the charms and beauty of Kashmir are so world-

famed that no Government assistance is necessary to make them better known. Such advertisement as the State obtains, it receives gratuitously through the initiative of the railways, which having, by means of alluring posters, induced travellers to use their services as far as Rawalpindi, or Jammu, receive no further backing from the State in making the rest of the journey as attractive to the visitors as they well might have done. While there may be some force in such carping criticism, a perusal of the following pages would show that much has been done lately by the State in expanding and ministering to tourist traffic, though much more yet remains to be done.

II. The State and Kashmir Routes

The alternative Banihal route—which takes off from the Jammu end of a branch line (of the North-Western Railway) from Wazirabad—involves the crossing of a pass 9,000 feet high, and is thus not so popular as the route from Rawalpindi, which is used by the mails, and has well-organised transport services for travellers. Moreover, even if the State succeeds in keeping open the Banihal route throughout the year, not many travellers will undertake the journey except through dire necessity, as at times there is the danger of being snowed up on the pass. The third route *via* Abbottabad is an all-season route, and deserves to be better known.

The drive up the Jhelum valley route, and even more so by the Jammu-Banihal road, carries the traveller past the most rugged and picturesque scenery in the world, by some of its highest mountains and finest views. Only in early April and August when rain falls heavily, is there some trouble with landslips

or breached roads; otherwise, the danger to be apprehended from falling rocks is infinitesimally small, and one may reasonably count upon a safe journey by motor cars by all the three routes.

But if the tourist industry is to be encouraged, one of the first essentials in attracting visitors to the country is to provide easy access, and the three existing routes, when even all are functioning, are no more than sufficient. For each of them serves its own purpose. Though the Banihal pass route provides a direct route for the down-country visitor from Jammu (the winter capital of the State), the Rawalpindi route is by far the most convenient for the traveller arriving by train from distant parts of India, being on the direct route to Peshawar; while the Abbottabad route will always be used by visitors from the North-West Frontier Province. It is important for Kashmir to keep open all its means of communication, especially as it is from the use of its routes and roads that the State derives most of its direct income from the tourist traffic, and from the fairly heavy road tolls that are charged on each of these three routes. The number of visitors, in 1942, was about thirty thousands; and the amount of wealth brought into Kashmir by them had been roughly estimated to be no less than Rs. 80 lakhs. This large sum, put into circulation, is of great economic importance to Kashmir; as many industries are supported by the visitors, and thousands of local inhabitants depend almost entirely for their livelihood on a good visitor's season.

III. Fees and License Charges

The increase in road tolls, and in the fees of the *ghats* (moorings of house-boats), and camping sites, or

Srinagar, has not only raised the expense of the journey to and travel in Kashmir, but is a contributory cause of the high cost of living in the valley. The latter fact is a necessary corollary of the high customs duties on all imported necessaries of life. But it is not from direct receipts that the State would obtain the greatest benefit from an influx of visitors. On the contrary, it would pay, in the long run, to reduce the fees at present charged, and also the heavy customs duties on visitors' imports. The high cost of shooting and fishing licences is undoubtedly driving sportsmen to other Himalayan valleys, where almost equally good sport can be had at much less cost. The recent increase in *ghat* and camp site rents, too, could hardly have helped to encourage visitors, and it would be to the ultimate benefit of the State to abolish them altogether. Every new visitor, or permanent resident, attracted to Kashmir, means added wealth to the State; more money spent, most of which stays in the country. And even if part of it—after all, it can be (in the nature of things) a small part—goes out to buy imported goods, the State still benefits through its customs, as goods even from British India are subject to a heavy tariff, which naturally entails great hardship on visitors. Every new visitor, too, means more employment, and the provision of new avenues of employment is a matter of considerable importance. Moreover, it is not only the towns-people who benefit from the visitors, for Kashmir is essentially a country for touring, and provides ample facilities for the purpose; and visitors find their way to all corners of the valley, disbursing money to the villagers for transport, supplies and services.

IV. Official Publicity

It is to the State's advantage to appoint officially

recognized agencies to deal with the visitors and to minister to their comforts. But, above all, what is wanted, if Kashmir is to obtain the full benefit of the greatest gift that Nature has bestowed upon her—the unrivalled beauty of the country-side—is a declaration from its Government, which could best be made in the form of an attractively-produced advertising literature that the State welcomes visitors, and will do all in its power to help them, and to make them comfortable. If this were done, the time should not be far distant when catering for the visitor's needs and amusements will become the State's greatest industry, bringing prosperity to the Kashmir State and people. Very few persons in India realize how very large incomes some countries on the Continent of Europe—and particularly Switzerland—make on account of foreign tourists; in fact, the importance attached to this industry is so great in modern times that some nations positively encourage foreign tourists, provide them with the necessary facilities, and subsidise the industry in various ways. Booklets descriptive of Kashmir scenes and sights, prepared under the auspices of the State, should provide the most serviceable yet interesting guides to visitors to that country, which is still backward in such enterprise, though something has been done of late in this direction by the Kashmir Visitor's Bureau.

V. The Kashmir Traveller

It is rather odd that so many people who go, year by year, to a fashionable hill-station never think of going to Kashmir instead. When one suggests to them that glorious land as the best place in the world for the plain-wearied resident in India to recoup his health, and enjoy himself with pleasure and profit, they murmur

something about "not being a millionaire" and thus rule it out of consideration. Of course, it is a fairly long and a bit trying journey to Srinagar, and a pretty expensive one too, but a trip to Kashmir, and sojourn there, do not, on the whole cost more than a stay of the same length at any of the fashionable hill-resorts in India. Living in Kashmir, even though prices have risen high, of late, is still moderate, and the cost of the journey is easily balanced by the saving in daily expenses, provided one knows how to do it. In spite of the general rise in the cost of living in Kashmir, one of the many charms of a visit to it, if only one knows the ropes, still lies in the comparatively small cost involved. True, Kashmir has ceased to be the classical land of cheap living, and the bazaar expenses are about equal to those in a fashionable hill-station, but milk, butter, eggs, meat, poultry, fruits and vegetables are all yet appreciably better and cheaper; only stores are rather expensive, because of the heavy customs duties.

Travelling also in Kashmir, although dearer than formerly, is still fairly cheap. On the whole, the cost of living and travelling is a trifle cheaper than staying at a fashionable hill-station; and by making excursions, with organisation and economy, a trip to Kashmir (including all travelling expenses) should cost less than a stay of the same period at a hotel at a fashionable Indian hill-resort—not, of course, from the point of view of the wealthy globe-trotter, but of people bent on getting the maximum of enjoyment for the lowest reasonable outlay.

The greatest advantage, which the Kashmir traveller possesses over residents at hill-stations, is in his being able to command, at his choice, the advantages of an immense variety, not only of scenery but also of climate.

Even at the largest hill-stations one is confined to a range of not more than one thousand feet in altitude, or an ambit of a few miles, for residential purposes; while the State of Jammu-Kashmir is absolutely the largest in area amongst the territories ruled by Indian chiefs. The State thus possesses a unique position and importance, but for none more so than the "Kashmir traveller."

To sum up: Kashmir is, in Bernier's words, "the Paradise of India." The scenery is superb and the climate for the greater part of the year, perfect. Living is cheap; servants can be maintained on the same lavish scale as on the plains in India; and the society now at Srinagar is not only of that of high officials (civil and military) but of a large number of well-educated Indians. Permanent residents usually live in houses, situated in charming gardens, and visitors in house-boats, which in size and luxury rival their sisters on the Thames. Life is, in fact, one long "Henley", and there are a hundred miles of river, and several exquisite lakes, to roam about all over, while the city of Srinagar is a maze of picturesque waterways. The umbrageous *chenar* trees are the glory of the valley, and in the autumn are a mass of gold, constituting a unique spectacle and an unforgettable experience.

IMPROVEMENTS IN TOURIST AMENITIES

It is a matter of satisfaction that the State has lately turned its attention to the development and expansion of tourist traffic, and a programme for furnishing greater amenities to visitors, increasing the attractiveness of the places of interest to them, and improving communications, had been taken in hand. With this object the State had appointed a Tourist Planning Committee, and placed a sum of a lakh rupees at its disposal. During recent years the Committee had started a strenuous campaign in advertising the charms of Kashmir; improved the accommodation at, and renovated the furniture of, several dak bungalows, and rest-houses, on the Banihal and other motor routes; converted the island between the two rivers at Pahalgam into a beautiful park, and also constructed there tennis courts and a pavilion; erected shelters on the islands in the Dal Lake; laid out a lovely park at Gagribal, at the foot of Shankaracharya hill, at Srinagar, and put up hikers' huts (sufficiently furnished) at several interesting places for the accommodation of tourists. A boulevard had been constructed at Srinagar, along the banks of the Dal lake, at Gagribal, which had added to the scenic beauty of the capital; and also provided a good, healthy promenade for morning and evening walks, and drive. A programme of providing more amenities to tourists, increasing the attractiveness of places of interest and extending the roads to beauty spots which are not easily accessible, is being worked out. Pahalgam (in the

Liddar Valley) is being developed into a regular hill station. The existing camping grounds have been improved, and new ones provided. Facilities have been provided for anglers. The rules regarding fishing and shooting in the State had been liberalised, and more and more licences are issued every year. The Committee have also constructed fair weather motorable roads from Kangan to Gagangir, and also from Patni-top to Sansar, the latter now providing easy access to a new health-resort in the beautiful valley at the top of the Batote range; while at Achhabal and Keharnag they have acquired large areas for camping grounds for visitors.

Improvements had been lately carried out to camping grounds at Kokarnag and Achhabal, and the picnic grounds at Verinag. A second tourist-hut with large accommodation, had been completed at Sansar, and the camping sites there are allowed to be now occupied rent free by visitors. A tea-shop has been established at Patni-top, to provide light refreshments to tourists and hikers. The fair-weather road to Sonamarg had been completed. A number of development works were carried out at Pahalgam in the shape of roads, and sports facilities. With a view to opening more hill-stations, and facilitating movement of visitors generally, tourist huts are being constructed at Basohli, Bani, Koti, Mansar Lake, Dhagar and Samba. The foot-path from Basohli to Bhadarwah is being improved, and a fair-weather road constructed from Doda bridge to Doda town. There are also huts being constructed for locating the tourist bureaus at Jammu, Suchetgarh and Domel. The Uri-Hajipur road, and the Tikri-Jangalgali road, in the Jammu Province, which are nearing completion, and the Nawpora-Saidakadal road, the Pampore-

Shopian road, the Anantnag-Vering road, the Pahalgam-Chandanwari road, and the Achhabal-Kokarnag road, in the Kashmir Province, are expected to be completed during the financial year 1943-44.

This being the record of the Tourist Planning Committee, it may be hoped that, in course of time, the amenities of life not only at Srinagar, but also at other interesting and important places, will be substantially improved to the great advantage of visitors to Kashmir. Lastly, the State has now exempted from payment of customs duties all personal goods of visitors (including radio sets, tents, golf clubs, photograph and cinematograph cameras), and also abolished possession tax on motor cars for all persons. While all this is to be appreciated, it would be of great advantage to the State if it would not relax its policy to create more beauty spots, and open new camping sites, accessible to visitors at a reasonable cost, as those more easily reached become over-crowded. There are thus vast possibilities in Kashmir for the development of tourist traffic, and though much has been done, much yet remains to be done.

THE KASHMIR VISITOR'S BUREAU

"There is at present a Tourist Department but its activities appear to be strictly limited, and of the flat official variety. I could not even get hold of simple guide-books of Kashmir, and some descriptive accounts of the routes to, and in, Kashmir were so badly got up and printed that it was painful to refer to them. Even now possibly the only decent guides are those written a generation or more ago. The first job that the Tourist Department should take up is to produce cheap and simple guides, and folders, with full information about the various routes up or across the valley"—so wrote Mr. Jawaharlal Nehru, in 1940. The criticism is now by no means tenable, though it is true that the Bureau could possibly have done a great deal more than what it has done so far. The success of publicity departments in British India has, however, made the Kashmir State organise a similar venture which merits detailed notice.

A full-fledged office (called "The Visitor's Bureau") has been set up, on the Bund, near the General Post Office at Srinagar, to advise travellers generally on all matters affecting travel within the State. This is a well-conducted organization—with branches also at Rawalpindi, Suchetgarh, Domel, Pahalgam, Gulmarg, Nagin Bagh, and Ganderbal during the season, for supplying information and literature (issued by the Visitor's Bureau) to acquaint tourists with the rules and regulations applicable to them during their stay, and

giving them necessary assistance and advice. It is presided over by an official, vested also with magisterial powers, and called the Director of Visitor's Bureau, who is assisted also by a Deputy Director. Existing as it does for the benefit of the tourists, it advises as to how to obtain servants, coolies, ponies (if you want to trek), and house-boats, settles disputes over money matters with traders, boat-men and servants, and gives the latest rates for coolies, mules, cars, tongas and other conveyance.

The activities of the Bureau are being expanded to a greater extent in order to afford better facilities to visitors to Kashmir, and every possible assistance is afforded to the visitors to make their visit comfortable and enjoyable. One of the most important functions of the Bureau being to settle disputes between visitors and local tradesmen, it now keeps a "black" list of them, which is open to inspection by visitors at the Bureau. Since this system was introduced the number of complaints against tradesmen had decreased considerably. Thus practically all information that a visitor to Kashmir may require is available at the Visitor's Bureau. Here correct data about current prices of provisions, rates of transport, conditions of roads, and of bridges on the high roads and streams, cost of licenses, big game blocks, approximate rate of house-boats and wages of servants, and the list of personal luggage and effects exempted from payment of customs duty when imported into the State, can be obtained, and the visitor is assured of a patient and sympathetic hearing by the courteous staff of the Visitor's Bureau.

Apart from the activities mentioned above, the Visitor's Bureau has issued, for free distribution, some excellent tourist literature. Its *Notes for Visitors to*

Kashmir, which is issued free, is a very useful manual, and is replete with sound and up-to-date practical information. Besides this, copies of several illustrated folders—including those called "Kashmir: Jewel of the North", "Glorious Gulmarg", "Nagin in Dal Lake", "Pilgrimage to Shri Amar Nath Ji", "Banihal Cart Road", "Big Game Shooting in Kashmir", "Trout Fishing in Kashmir", and others, and also a "Tourists' Map", containing brief notes on each place, are also distributed. The *Notes for Visitors* is kept for free distribution with the prominent forwarding and clearing agents in British India, the Advertising and Publicity Superintendents of the various railways, and with others. These very informative publications should be kept handy for reference by all visitors to Kashmir. There is, however, yet a great deal to be done by the Bureau in the way of producing sound and up-to-date tourist literature—guide-books, and route-charts.

A recent useful publication of the Visitor's Bureau is a list of prominent visitors, and European and Indian residents in the State, which is issued annually; and is supplemented by fortnightly lists, with a view to establish contact between visitors and permanent residents. Thus information on all matters of interest to Kashmir visitors is available at the Visitor's Bureau, and it is also obtainable at various prominent places, and at the local agencies. Information about the condition of the roads is telegraphically communicated to the branch office at Rawalpindi, and other places. As such the activities of the Visitor's Bureau deserve to be better known, since they are now-a-days of the greatest benefit to the visitors to Kashmir.

THE ARTS AND CRAFTS OF KASHMIR

General Remarks

The arts and crafts of Kashmir have been justly renowned, for centuries, all over the world. They consist mainly of handicrafts like woollen textiles of fleecy soft texture and infinite fineness in weaving, delicate embroidery work in silk and wool, hand-woven carpets of finest warp and woof, lovely painting in wonderful designs on papier mache goods or on wood, fine traceries in wood-carving, deft weaving in willow-wicker, and superb metal-work. Of the cottage industries the most flourishing is that of wood carving—which is not only beautiful but also of great utility, and which finds a ready and expanding market throughout the world, especially for work suited to modern requirements (such as screens, drawing and dining rooms sets, smoking cabinets, and other articles for personal use) which are exquisitely manufactured in well seasoned walnut-wood. An entirely indigenous form of wood-work (known as *khatambundi*) is used for the decoration of ceilings, which is done in panels of pine-wood in various geometrical designs, fitted together in grooves. Another important cottage industry is the making of numerous useful and pretty articles of wicker-work.

The surroundings of Srinagar are so beautiful that it is not at all surprising that the city has long since evolved, unique, artistic craftsmanship. There is scarcely a cleverer artisan than the Kashmiri, who with primitive tools, turns out highly artistic and beautiful

articles. The fame of Kashmir shawls, the whole of one of which will pass through a signet ring, has for centuries past spread to the farthest ends of the earth; its finest embroideries rival those of the best French seamstresses, its carpets compete successfully with the Chinese, Iranian, Turkish ones, its silver-ware compares favourably with that turned out by the most fashionable shops in London, furs that delight the fair sex and might have come from Paris, and countless other articles of use and adornment, which are made to perfection. It is but natural that a country which attracts so large and influx of visitors annually, as does Kashmir, should also turn its attention to the manufacture of such articles as tourists chiefly require. Even the common workers of Srinagar are versatile craftsmen, and the visitor will rejoice to behold carpet and silk weavers, embroidery-makers, leather-workers, and gold, silver and copper-smiths busily engaged in plying their trades under the very gaze of the visitor—working with a quickness and concentration, which would astonish him.

Reviving the Ancient Art-Manufactures of Kashmir

That Kashmir was well known, from ancient times, as much for the beauty of Nature as for its arts and crafts, is evidenced by what *Ree's Encyclopaedia* (1819) had to say about the ancient glory of the craftsmanship of Kashmir:—"There seems no reason to doubt that the Romans were well acquainted with the shawls of Kashmir, which are fabrics of a brilliant and beautiful texture. The history of their manufacture is proof of a very high degree of perfection to which the fabrication of woollen cloth had been carried on in former times, for shawl is only woollen cloth woven without a twill

and unmilled; but it is spun to so great a degree of fineness, from wool peculiarly soft, that it has never been rivalled by European nations." And the British were so enamoured of the beautiful shawls of Kashmir, with curious designs embroidered with the deft fingers of Kashmiri artisans, that in the treaty of 1846 (between the Kashmir Darbar and East India Company) it was one of the items that every year Rs. 8,000 worth of shawls and *rumals* the Darbar would have to send to the British sovereign of India, and this is done even up to this day.

But this fascinating Kashmir craft received a severe blow, when the taste of the rich people in India became diverted, and the cheap and fragile imitation goods produced by foreign exploiters began to be dumped on the Indian shores. As a result of lack of patronage, the prosperous craftsman of old Kashmir had to abandon his hereditary trade, and become an ordinary labourer where his artistic talents could no longer be utilized. Thus came about the decline and fall of that astonishing ancient craftsmanship of Kashmir. The great national revival in India, which began in 1920, had for one of its chief planks the encouragement of handicrafts and cottage industries, more especially those of hand-spinning and hand-weaving. Dying crafts were revived all over India, and the skilled fingers of her craftsmen and artisans, that had remained idle for long, began to ply again and produce articles of beauty. The powerful wave of national revival reached Kashmir also, and her dying crafts were resuscitated. In the whole of India a demand arose for Kashmir goods, and the market for them was no longer restricted only to the foreign tourists.

In this great work of putting new life into arts, crafts and cottage industries, in Kashmir, as in the rest

of India, the All-India Spinners' Association had played a meritorious and prominent part. The Kashmir branch of this Association, opened at Srinagar, in 1928, is known all over India for its excellent art-manufactures, and the demand for its products can hardly be met, although production increases continuously. One should not, therefore, fail to visit the principal production centre and show-room of the Kashmir branch, at Srinagar. A woollen mill had also been lately established —called Shree Karan Singh Woollen Mills Ltd.—which turns out excellent cloths of wool, and also of *pashmeena*. The State had purchased 5½ per cent. preference participation shares of the company in lieu of the amounts advanced to it, and the total amount of share capital now held by the Government amounts to about two lakhs and a half. Though with these facilities the company will be in a better position to show satisfactory results, yet it is not likely that it will be able, in the near future, to replace the vast out-turn of art-manufactures in woollen textiles, for which Kashmir has been justly famous for centuries.

The Textile Industries of Kashmir

(*a*) *Shawls*

The centre of textile craftsmanship in Kashmir is Srinagar. As the country is a wool-growing, and not a cotton-raising one, the textile industry is chiefly based on wool. It is a curious fact, however, that the State produces little wool fibre, it being grown largely in Tibet, from whence supplies are transported to Kashmir. The most beautiful of the renowned Kashmir shawls are produced by three methods:—by embroidering upon a plain foundation cloth; by weaving the pattern along with the foundation cloth; and by weaving a pattern

as an integral part of the foundation cloth, subsequently embelleshing it with embroidery. The first is the most expensive method, but does not necessarily produce the most artistic results. The following account of the Kashmir shawl industry (from the *Magazine of Art* for 1901, Vol. 25, p. 452) gives an idea of the decline of this once great industry.

"The magnificence of the celebrated hand-worked shawl of Kashmir received its first and fatal check through the outbreak of the Franco-German war. Previous to that the demand for these fabrics was so great, in France, that a special agent from Paris resided at Srinagar for the sole purpose of superintending their purchase and export. The siege of the French capital effectually prevented further commerce with Kashmir, at the time. The retirement of the French Empress as a leader of fashion from France, and the exigencies of the war conditions, ruined this trade as far as that country was concerned. Before the commencement of the war a special class of workmen (the *shal-baf*, or the shawl-worker) was accustomed to spend years on the outturn of single first-rate specimen. The material was the main item of cost, the fine *pashmina* wool selling in Kashmir for its weight in silver. Daily labour cost little, and whole families were employed together. The Kashmir State still sends an annual tribute of six shawls to the British sovereign. Carpet and silk factories have sprung up to replace the shawl looms, and the *shal-baf* is practically extinct."

(*b*) *Other Woollen Textiles*

The country people of Kashmir clothe themselves chiefly in a heavy woollen fabric named *pattoo*, and, in addition, require heavy woollen blanket, *loie*. These

fabrics are largely made from hand-spun, coarse, wool yarns. The All-India Spinners' Association is now engaged in developing the highest technical skill in the production of tweed cloths of much better quality than ordinary *pattoo* and *loie*. The Department of Industries has been steadily guiding the *pattoo*-makers in improving their products. Since the State Government had recently sanctioned a scheme for the manufacture of *pattoo* cloth, for supply to the Government of India, this industry had received a great impetus, and several centres for weaving and spinning had been opened at various places, throughout Kashmir. A very substantial degree of improvement has been effected in the matter of texture and strength of the fabrics. As the two types of textiles for which Kashmir is renowned are shawls and carpets, there are about two dozen shawl factories at Srinagar, and about half a dozen carpet factories. The most interesting industry is the *pashmina* in which the fine undercoat fibre of the ibex, or Kashmir goat, is spun into extraordinarily fine yarn and woven into an equally fine texture. This texture forms the basis of the beautiful Kashmir shawls, which are frequently woven in many colours and finished by hand-embroidery.

(*c*) *Hand-woven Carpets*

As the wool yarns required for the carpet industry are not now available in the State, they are, therefore, imported from European countries. The carpet industry, which is one of the largest in the State, the annual production of which is valued at about thirty lakhs of rupees, thrives exclusively on export trade with America and Europe. But the yarns employed by the carpet factories having to be imported from Europe, the local

wool not being of sufficient good quality, and the leading firms being owned by British capitalists, a large share of the profits go outside the State. Carpet-making was first introduced into Kashmir by the then king, Zainul-ab-din, who ruled from 1423 to 1474. The Kashmiri, whose imitative instinct was developed to a marvellous degree, reproduced in works of art Nature's beautiful sceneries with which he was surrounded. The carpets of Kashmir, however, soon deteriorated. The modern craze for cheapness, by the use of aniline dyes, spoiled it, as well as other works of art, with the result that the quality of the material was not equal to that of the past. An endeavour was made in the time of Maharaja Ranbir Singh to improve the industry. A British trader came to Srinagar, about 1876, but he failed to satisfy a critical test. Then came a Frenchman who introduced fresh designs, but he also suffered loss, and abandoned it. After the Frenchman's departure the industry was taken up by another European, whose factory was subsequently purchased by a British firm—Messrs. W. Mitchell and Co., and is now carried on successfully as the East India Carpet Factory. Another British factory was started later by Messrs. C. H. Hadow and Co., and is still in large business. Both these factories produce excellent carpets of old designs. The best and the largest Indian concern is the Kailas Carpet Company, the workmanship of which is admirable, and compares favourably with that produced by the British-owned carpet factories.

Carpets with as many as 400 knots to the square inch are now made at these Srinagar factories; silk and *pashmina* wool are sometimes used to bring out the more delicate shadings in the designs, and the stitch with which the Iranian weavers used to give their carpets

density, has been successfully adopted. Herati and Kerman carpets have also been extremely well produced, and the Yarkandi patterns very successfully imitated. The patterns now chiefly used are copies from the illustrations of oriental carpets published by the Imperial and Royal Austrian Commercial Museum of Vienna, and special attention is paid to make the colours fast. The manufacture of carpets in Kashmir is capable of great future before it, if only the vegetable dyes, which are available in abundance on the surrounding hills, and whose soft and permanent colouring of the old shawls is still the admiration of the world, were used again. The hand-made carpet industry of Kashmir is now the single largest industry in the State. Although the work is done by hand, the industry is highly organised, and has all the essentials of a large-scale modern concern. Directly or indirectly, about 12 per cent. of the male population of Srinagar earn their livelihood from this great industry. The cheaper varieties of carpets are naturally in greater demand than the more expensive ones, which are mostly sold in Europe and America. The annual subsidy paid to the carpet trade by the State had been extended from time to time, alike in the interest of the carpet industry and also of local labour, so as to preserve an ancient and famous industry.

(*d*) *Gabbas*

Another allied industry—which is located almost entirely at Anantnag, and the only one outside Srinagar —is that of making *gabbas*. These are woollen fabrics made of *pattoos*—to be used as floor-coverings, bed-spreads and table-cloths. The back-ground is of diverse colours and is covered—in whole or in part—by highly

ingenious geometrical and other designs, either by means of embroidery or stitching. If lined with some suitable and durable cotton material (like ticking) they last for years. More expensive than the felt *numdahs*, they are very much cheaper than the hand-made carpets. In Europe worn-out woollens are torn up into fibres, and re-spun and woven into "shoddy"; but in Kashmir, they are used to make *pattoo* cloths and *gabha* floor-covers, or patchwork rugs.

Worn out *loies* (blankets) are the chief material from which *pattoos* and *gabhas* are made. *Loies* which are in fairly sound condition are used for the manufacture of *pattoos*, but those that are only good in patches are utilized for *gabhas*. The sound portions are cut out, milled and dyed, and are then cut to various patterns, and then pieced together, in various geometrical designs. They form most attractive multi-coloured rugs, and are eminently suitable for use in house-boats, tents, verandahs, and for general household purposes as they last, with proper use and care, for quite a long time. *Gabha*-making is confined to but one place in Kashmir, namely Anantnag (or Islamabad), though agencies for sale exist in several other towns. Being on the main road to Martand and to the sacred cave of Amarnath, thousands of visitors and pilgrims pass through Anantnag every year, and they are large purchasers of *gabhas* which keeps the business not only alive, but in a flourishing condition, while the labourers (employed mostly from the surrounding villages) thrive on its manufacture. Of late years the quality and appearance of these rugs have greatly improved, and their output is continually increasing.

(*e*) *Numdas*

In addition to the manufacture of carpets, there is, in Kashmir, a most interesting "carpet-rug" industry, based upon milling up or felting partly woven fabrics, and then figuring them with embroideries in a most ingenious manner. Some really beautiful patterns for floor coverings are placed on the market by this means, and are in evidence throughout Kashmir, especially in houseboats. The Srinagar market is flooded with them. These "numdas", as they are called in common parlance, are very warm, if used, as bed-mattresses, and make excellent-coverings, which have steadily held their own even in these machine-ridden times. They are embroidered in numerous designs, which come so naturally to the Kashmiri artisans, who trained from their childhood to the dexterous use of their hands, produce intricate designs of embroidery work to perfection on the *numda* rugs, which are one of the chief articles of export from Kashmir to America, alike for their prettiness and durability.

The *numda* is mostly imported unembroidered from Chinese-Turkistan, though that of an inferior kind is felted at Srinagar also. Heaps of *numdas* are brought to Srinagar, and unloaded at a specially provided *serai* where the State charges the necessary duties on import. The *serai* itself is a place of great interest, full of queer merchandise, and strange Ladakhi merchants. The plain *numda* then undergoes a set of processes—dyeing, designing, embroidering, washing and finally baling—before it is ready for export and for being shipped abroad. The business is carried on by several concerns, both with Indian as well as foreign capital. Though they make excellent floor-cloths not only in houses and

house-boats in Kashmir, but anywhere, their one serious defect is that the hairs begin to fall out as the rugs get older. But for it, they constitute almost ideal floor-coverings and bed-mattresses.

(f) Sheep Farming, and Sheep Leather Goods

Lastly, it may be added that with a view to improve the woollen textile industry a Research and Commercial Sheep Breeding Farm had been established, at Banihal, not only to develop the sheep-breeding and wool-growing industry, but also to carry on research work to advance the commercial prospects of this great industry. The State had granted a subsidy to the Farm of Rs. 72,000 for a period of six years, for the present. Another allied organisation is The Kashmir Sheep Farm Limited, which has carried on successful experiments on cross-breeding, as a result of which there has been a notable improvement not only in the quality of wool but also in the weight of fleece. It is expected that as the result of the successful working of these two organisations, there may be an appreciable improvement in the texture of the woollen fabrics, and also a considerable expansion in their trade.

The sheep of Kashmir, and especially of Ladakh, are valued for their skins, which made into jackets keep the wearer warm even in Polar cold. As such, sheep are the chief asset of the folk up north. The skins are first stretched out on boards, and kept in the sun for drying. This is not as simple a process as it seems, and only experts at the job can do the work satisfactorily. For disinfecting and curing the skins various chemicals are used. The skins are scraped with big knives to remove impurities, and made smooth and soft to the touch. They are softened by constant pressure, and

then receive a further scraping, which means hours of laborious work. The war-time demand for these skins has created a new industry, in Kashmir, which gives employment to a fairly large number of people. Thousands of sheepskin jackets, caps, and gloves, have been supplied to officers in the Navy, and a big order had also been placed by the authorities of the United States army. Apart from the manufacture of jackets, caps, and gloves, odds and ends of the skins come in handy for various utility articles, which Kashmir workmen are expert in making up. They turn out a fine range of finished articles, such as bags, cushions, purses, tea-cosies, shoes, and bed-room slippers. Purchased until lately as novelties by tourists, sheepskin has now started as an industrial product, and seems to have a great prospect before it.

(g) *The Silk Industry*

The largest and most important industry under the control of the State is sericulture, and the Srinagar Silk Factory is the biggest of its kind in the world. The three salient features with regard to sericulture in Kashmir are abundance of mulberry trees, suitable elevation, and favourable climate. A review of the textile industries of Kashmir would, therefore, not be complete without detailed reference to sericulture, and the remarkable developments in silk production. The industry is usually one of the principal sources of revenue to the State, and there is apparently no reason why it should not prove in future more profitable. No authentic information can be gained of the actual condition of the silk industry in Kashmir before the middle of the nineteenth century, though scanty references can be found to the subject in such old and standard works as

Abul Fazl's *Aieen-e-Akbari* (or the *Institutes of Akbar*) and the *Tuzak-e-Jahangiri* (or the *Memoirs of Jahangir*). Apart from them, however, no other reliable data is available on the subject, till the middle of the nineteenth century.

The sericulture industry since 1846, when Kashmir came under the control of the ruler of Jammu, has had many ups-and-downs, and its long history, for now over a century, is a chequered but not an inglorious one. The State authorities have evinced much interest in it. Under the guidance of British experts, sericulture continued to flourish in Kashmir until 1913, when a disastrous fire practically destroyed the whole factory. This catastrophe caused an entire cessation of operations, and threw out of employment all the hands, numbering thousands. The outbreak of the Great War, in 1914, followed shortly afterwards, and the event not only closed the European markets, but resulted in heavy expenditure owing to the large increase of freights. In the beginning of 1914 another British expert was appointed Director of the concern, and proceeded immediately to reconstruct the factory. It was not till 1918 that the work was completed, and the factory was in full swing again. In 1922 an experiment was made with a set of four reeling basins of the most modern type, ordered from Italy. This experiment having proved successful, two filatures were equipped with up-to-date machinery, and started working in 1925. Since then large quantities of silk yarns had been turned out, which compare favourably with those produced elsewhere. In Europe the chief markets are Britain and France; and in India, the large cities of Ahmadabad, Amritsar, Benares and Multan. The silk produced is distinctly superior in quality to any other Indian silk,

but needs further expenditure of labour upon it to bring it up to the Chinese or the Italian standard.

The Silk Factory at Srinagar which (as mentioned above) is the largest of its kind in the world, obtains its electric power from Mahaura, and brings in a large revenue to the State. About 4,000 men, women and children are employed daily in it, while no less than 150,000 people take silk worms' eggs from the factory, rear and bring in their cocoons, and receive a remuneration of approximately six lakhs of rupees. Permission to visit the Factory has to be obtained, but it is prohibited to take any photographs. The careful manner in which the silkworms' eggs (seed) are examined microscopically, to ensure a healthy crop, shows that, under proper guidance, Kashmiris are well fitted to exercise the scrupulous care absolutely essential in this, one of the world's most interesting and important industries. Though silk is being woven by hand in Kashmir at the present time, that is not sufficient, and the country might produce by machinery more perfect stuff than it can produce by hand. In the fulness of time, Kashmir should provide, both for itself and for other countries, the silks which are now being exported by Japan, China, and some European countries.

The organisation of the industry, under State control, dates back to the eighties of the last century, and it enjoys a position of unique importance not only in British India, but also in the whole of the British Empire. No other country is endowed by Nature with such facilities for the success of the silk industry as is Kashmir. The climate, the economic condition of the people, and the tradition of art, are all most favourable assets which hardly leave anything to be desired. It is not surprising, therefore, that with all these advant-

ages the progress made by the industry had been remarkable. And yet while much has been done, much more still remains to be accomplished, if it is to continue to live in the face of serious competition with China and Japan, which threatens its very existence, at present. The industry affords means of livelihood, wholly or partially, to no less than 50,000 families in the State, and its great importance and utility are thus obvious.

Kashmir now produces annually about 24,000 ounces of silkworm seed, all cellular, 40,000 maunds of cocoons, and 2,50,000 pounds of raw silk, besides silk-waste of different kinds. The quality of raw silk is the highest available in India, and is comparable to the "classical" of Italy and the "petit extra" of France—the two most advanced sericultural countries of Europe. Recently a Silk Weaving Factory has been established, at Srinagar, with weaving equipment consisting of 32 power looms. The services of a European expert were engaged for the purpose of erecting the factory, which had been so designed as to manufacture high-class silk fabrics. With the facilities offered by the Kashmir Sericulture Department, the new concern is likely to be quite successful before long. Until lately Japan supplied a large proportion of the world's silk demand, and sold its goods of that article at rates which other countries found unprofitable to compete at. The supply from Japan having now been cut off, owing to war conditions, silk weaving has received a stimulus in Kashmir, especially for the manufacture of parachute cloth; and a second weaving plant has lately been opened at Srinagar. The Sericulture Department had been re-organised in 1942. Mulberry plantations had been largely extended. The construction of seed houses, the establishment of a Research Institute, and the holding

of Sericultural Conferences, had also been provided in the re-organisation scheme. The Silk-Weaving Factory having been burnt down, in 1942, a new factory was constructed, at Raja Bagh, which is receiving due attention from the State Government.

Papier mache

Papier mache was long synonymous with the very name of Kashmir, and numerous articles—from dressing tables to toilet sets, finger bowls, candle-sticks, and boxes for various purposes—used to be manufactured of paper-pulp and lacquer. It is even now of great interest to watch a skilled artisan at work on painting wooden articles, instead of those made of paper-pulp. Besides the usual designs of birds, foliage, boats, and familiar scenes in Kashmir, the Srinagar artist will copy any painting or drawing, and reproduce it faithfully in beautiful colours on the article made by him in imitation of the old system on paper-pulp. Though, papier mache articles are no longer manufactured—except to order—those now made in wood, and coloured in imitation of the old papier mache, equally serve the purpose. These also are made (like the carved walnut goods) both for household furnishing and personal use. Of late, the manufacturers have introduced brass-lining for the new style of papier mache bowls, which renders them of greater durability and utility, especially in the case of flower-vases. But as Kashmir papier mache, which had long been a flourishing industry, had lately been slowly declining, it needs to be revived; otherwise, a thriving and picturesque industry will have irretrievably disappeared, and a creative art lost for ever. Papier mache is now produced on a commercial scale only to order. The decline of the industry was due to

the removal of the supervision by the State, and of the taxation then imposed. There being no State control, competition had lowered prices, and led to the production of cheap, inferior articles. The major portion of Kashmir papier mache today is merely painted wood. which has cheapened the cost of production, and altered the entire character of the goods. Hence the expediency of a serious effort being made by the Industries Department to revive the genuine, old, papier mache industry.

THE INDUSTRIAL DEVELOPMENT OF KASHMIR

General Remarks

"Kashmir's fame as one of the world's beauty spots has tended to overshadow the aspects of her normal economy"—lately wrote that well-known commercial journal, of Calcutta, *Capital*. "Yet", it went on to say, "Kashmir has well-established industries, and more are being developed under the fostering care of her Government, who are following a planned and liberal policy of industrial development".

The State of Jammu and Kashmir contains vast mineral, vegetable, and other natural resources. Gold can certainly be found in Kashmir, while some of the precious stones found in it are considered to be the finest in the world. If the exploration for minerals is attempted on sound business lines, it will be found that the State contains many other valuable ores. A survey of the mineral resources of the State is being conducted, and the most noteworthy minerals discovered so far are bauxite, coal, copper, fuller's earth, gold, kasline, ligmite, talc, and zinc; while there are clear indications of the commercial possibilities of the gold-bearing area. Among agricultural products the saffron of Kashmir is justly famous throughout the world, alike for culinary and medicinal purposes. The State is well known for its delicious fruits and useful medicinal drugs—the drug known as *kuth* brings in a large revenue. Its forests yield valuable timber. In fact, very few countries can

claim such rich natural resources, as Nature has endowed the State of Kashmir with, in its choicest gifts. The State authorities have in recent years paid growing attention to the development of industries. There is now at Srinagar a Technical Institute, established in memory of Sir Amar Singh, which turns out excellent goods of superior craftsmanship. Much research and experimental work was also carried on in the Industrial Laboratory, at Srinagar, until its abolition, as a measure of economy, in 1932. The silk industry has made great strides, and there are now five filatures installed. At Srinagar is also held annually an Industrial Exhibition, which provides visitors a unique opportunity of seeing representative specimens of all that is noteworthy in the arts and crafts of the State. By this means the products of Kashmir's master-craftsmen are rendered as great an attraction, as the natural beauty of the vale itself.

Though, till lately, Kashmir attracted attention mainly as a health and pleasure resort, it has now a well-organised Department of Industries and Mineralogy, which is busy promoting, on a large scale, both mechanical and cottage industries. The hilly and mountainous nature of the country is responsible for the cultivable area of the State not yet being even ten per cent of the total area, but several crops of importance are grown of which rice is the staple produce. To Kashmir also belongs the sole credit of cultivating saffron in India. The Kashmir saffron (*crocus sativus*) is famous for its bouquet, and is in great demand both as a culinary condiment, and also as a pigment for Hindu caste-marks. It is grown extensively at Pampur, not far from Srinagar. Besides rice and saffron, Kashmir grows a large variety of delicious fruits, and only if proper arrangements be made

for their transport and marketing, it can supply a very large portion of the demand for fine and luscious fruits not only in India, but even in other countries. Kashmir is also famous for its honey, which is clear, and luscious. That produced in the higher villages of the valley—particularly at Shupyon—is excellent. It is sold by dealers of stores and provisions at Srinagar.

The Industrial Laboratory—mentioned above—which had been established in 1923, conducted investigations in regard to various foreign products with a view to ascertain their commercial possibilities. Experiments were made to extract santonin from *artemisia maritima*, which is abundantly found in the State forests. The State Government sanctioned certain concessions in favour of an Indian firm desiring to start a factory for the manufacture of santonin, and as it is very costly drug, and a market has been created in Europe for the Kashmir produce, it is likely to become an important source of forest revenue. The Santonin Factory has surmounted the initial difficulties, and is now doing well, as the percentage of the finished product, has shown considerable improvement. The construction of buildings for industrial concerns such as the Government Silk Weaving factory, the Forests Office, and the Canning factory, at Srinagar, according to the plans of the Government Architect, is completed.

II

The Kashmir Government is now fully alive to the expediency of evolving an industrial policy suited to the economic conditions of the State. For this purpose a Department of Industries, with a special statistical section, was established in 1923, which has successfully organised several important industries, and will very

likely be able to assist in the establishment of some others before long. Schemes relating to the organisation of paper and pulp, cotton and sugar, cement and animal-bones and glue industries are well in hand, and may be expected to be launched in the not distant future. A carefully considered scheme has also been worked out for the commercial exploitation of the Jangal Gali coal-field, which, when completed, is estimated to cost Rs. 10 lakhs, including the working capital. Thus industrial planning is one of the many important activities of the Industries Department, in the matter of stimulating the development of private enterprise. Another important activity of the Industries Department is the offering of cash-credit facilities to industries which give hope of success. To mention but one instance, it recommended a loan up to a maximum of one lakh in favour of the Srinagar branch of the All-India Spinners' Association, for a period of five years, with interest at a nominal rate of 2 per cent. per annum. Similar loans were also recommended in favour of several other important and promising industries, which are doing well.

The important and allied question of developing marketing side of the industries has also been seriously tackled and properly organised. The Jammu and Kashmir State Marketing Board was established, in 1935, with objects similar to those of marketing organisations in British India. The Board has carried on marketing surveys in respect of a number of Kashmir products, while useful information on the marketing of them had been collected, including that of establishing well-organised markets on the occasions of important social and religious festivals. Another important aspect of the work of the Marketing Board has been the establishment of *mandis* for the expansion of trade. The

question of building up-to-date *mandis* on the main roads with a view to offer facilities for the marketing of the State products, has also been taken up, and more than one scheme is under consideration.

Similarly, the question of organizing *mandis* at important pilgrim centres to provide facilities to the numerous pilgrims who muster strong periodically in Kashmir, from all parts of India, has also occupied the attention of the Board, and some suitable sites, for the location of markets, had been chosen, and estimates prepared for the construction of markets at them. Lastly, it may be noted that to offer additional facilities to trade and commerce, the Board had already taken steps towards the introduction of a uniform system of weights and measures in the State, and prepared a detailed list of all weights and measures used in different districts, with a view to their ultimate standardisation. The Board had also arranged to distribute to the public the weekly price and stock bulletins issued by the Agricultural Marketing Adviser to the Government of India.

Banking facilities being essential to industrial development, the establishment of what is practically a State bank had marked an epoch in the growth and expansion of industries in Kashmir. Apart from the Srinagar branches of some leading banks operating in India, banking facilities are now amply provided by the Jammu and Kashmir Bank Limited, which was registered, as a Joint Stock Company, in 1937-38, with the State subscribing 50 per cent. of the capital. It started functioning in 1938-39, at Srinagar, with a branch at Jammu, as well. The other principal banking institutions are the Srinagar branches of the Imperial Bank of India, Lloyd's Bank, the Punjab National Banking Company, and some others.

Lastly, a Drug Research Laboratory started by Government, at Jammu, has been conducting research on important plants, with a view to obtaining the maximum yield of active principles from them. A survey of economic vegetable products of the State had also been undertaken, and collection of plants is being made. Medicinal plants, which are not found in a state of nature in the State, are being introduced, and are being experimentally cultivated. Efforts are being made to introduce useful plants obtained from British India, and abroad. The Laboratory had made arrangements for the manufacture, on a small scale, of a large number of medicinal preparations for supply to Government, and aided hospitals and dispensaries in the State, and also for sale in the market. Drugs and other preparations, worth nearly a lakh of rupees, had already been supplied to the medical institutions in the State, and to the Defence Department of the Government of India. The Small-scale Manufacturing Section of the Laboratory had now been developed into a commercial concern, and had been so declared by the Government.

III. The Rice Industry and State Granaries

The staple agricultural industry of Kashmir being rice-growing, one's first bird's-eye view of Kashmir from the top of the Banihal Pass, in early June, is acres and acres of water cut up into small compartments by little embankments, and on descending to the level of the fields one sees here and there green blades shooting up. By the end of the month of June the rice fields are bright pale green. Kashmir rice is larger, and is said to have a better flavour and more nutritive value than that of the Punjab. Certainly it must be nourishing, for it is the principal food of the Kashmiri. As Kashmir is

designed by Nature as cultivator's paradise, the Kashmir peasant has not spurned his opportunities; he is a hard worker, a master of rice-growing, and not neglectful of other crops. For centuries the population of Srinagar had looked upon the supply of cheap rice as a right, and it had been the practice of the administration to recognise their claim.

The State Granaries of Kashmir—situated at Srinagar, in Gulab Bagh—are a triumph of organisation, and are justly regarded as one of the sights of the capital, the only town of any size or importance in the State, with a population of about two lakhs. Just as in European countries bread is the staple food of the masses, so rice is the staple food of the Kashmiri. The great importance, therefore, of an assured and ample supply of rice for the large numbers living in the capital is evident, and for the storage of grain on so large a scale State Granaries were found to be necessary. Accordingly, the State authorities selected the Gulab Bagh as quite the most suitable site for the purpose, and there arose in it the many fire-proof and rat-proof, but well-ventilated elevators, or grain-stories,—with a storage capacity of over ten thousand maunds—to meet local requirements, which under close and careful supervision, keep deterioration of the grain down to a minimum. These State Granaries deserve a visit from all visitors to Srinagar.

IV. The Fruit Industry

Kashmir fruit is justly famous all over the world for its delicacy, flavour, deliciousness and lusciousness. Walnuts of about sixteen kinds, almonds of over forty varieties, grapes, both big and small, and numerous kinds of apples and pears, demonstrate the variety of fruits

grown in the State. It is only the distance of Kashmir from railway which prevents it from having an important and profitable trade in its many excellent fruits. Almost every kind of fruit of temperate climes is grown in the orchards, at Srinagar, and even in certain places in the interior; but only within recent years has the cultivation been scientifically taken up with fairly satisfactory results. The Kashmir fruits—including apples, cherries, melons, peaches, pears, quinces, and strawberries —are quite as good as those found in western Europe, and are sold in the season at absurdly low prices, though apricots and nectarines are not quite so good. Vines have been imported, and the preparation of a kind of *vin ordinair* was placed, for some years, under the management of a French expert, but had been since abolished. Mulberries which grow everywhere, and require no cultivating, are of great value on account of the silk industry. Amongst "dry" fruits almonds and walnuts are well known, and their best varieties are very fine. Kashmir is the land of fruits, and has remarkable facilities for horticulture. The value of fruits, exported from Kashmir, has been increasing steadily; and would expand further with the development of more rapid communications.

V. The Forest Products of Kashmir

Few countries have been so richly endowed by Nature as Kashmir, and one of her greatest heritages is her richly stocked forests. Not only do they produce all the timber that is used locally, but also large quantities for export, and most of the building timber and railway sleepers used in Northern India come from the forests of Kashmir. The State forests are extensive, and cover over ten thousand square miles of the area of the

State. The principal species of timber are deodar, blue pine, and fir. The forests yield an income of about half a crore of rupees annually to the State, besides providing employment to thousands of villagers. The Forest Rules had been greatly liberalised in recent years. A committee had recently been appointed to examine the existing rules, and make recommendations providing greater facilities to those interested in the trade of forest timber, which is one of the chief sources of the State income. The traffic is most lucrative, and is monopolized by the State.

Nature has furnished Kashmir with rivers, which carry the logs free of cost from the inexhaustible forests down to the Punjab, and even to the sea, at Karachi. The wood, which is cut, marked, and thrown into the river, can be seen floating smoothly through the valley, or charging head-long down the torrent, in the Baramulla defiles, or gyrating in some smooth back-water, where thousands of rupees' worth of timber sometimes thus gets locked for days. There is a large staff of men employed, by the State, to refloat the stranded logs and to prevent theft. Large timber-yards are maintained at the town of Jhelum, in the Punjab. Here such logs as are to travel still further are made into rafts, which are made to float down in charge of the State staff. Thousands of young trees of all kinds are planted yearly in Kashmir to prevent deforestation. But the possibilities of a match manufactory, which could easily compete against any imported matches, seems to have struck people only lately, and only one such is at present in existence, at Baramulla which deserves a visit from visitors interested in the industrial development of the State. A private limited liability company, called the Kashmir Indianite Company started, in 1938-39, the

manufacture of light building materials from the fine shavings of pine-wood, called wood-wool. The manufacture of Indianite in the State represents an innovation in the utilisation of wood-wool produced from local timber. If the enterprise succeeds commercially, it will materially contribute to the establishment of an important building industry.

VI

But although timber must always be the most important product of Kashmir's forests, several medicinal plants now take a very good second place. Though since the earliest days Kashmir has been known as the home of many useful roots and drugs used by Indian herbalists, it is only in recent years that a serious attempt had been made, through the initiative of the State Forest Department, to make Kashmir an important supplier of some of the important raw materials of the pharmacy trade. Among the most valuable of these medicinal plants is *kuth* or costus, the root of a tall thistle-like plant—*sausurrea lappa*—which grows at high elevations. From earliest times it had held a prominent place in Ayurvedic pharmacopœia, and the name given to it by old Sanskrit writers—*kashmirija* or 'Kashmir-born'—indicates that even then Kashmir was justly regarded as its original home. In addition to *kuth*, Kashmir abounds in plants used not only in Ayurvedic medicine, but which also find a place in the pharmacopœia of the Western countries.

But the event which placed Kashmir in the front rank of producers of medicinal plants, was the discovery, in 1922, that one of the local species of *artemisia maritima* contained, at certain seasons of the year, the valuable drug called santonin. Till not long back the leaves

were baled and shipped to Europe for manufacture, but recently a factory had been established, capable of dealing with the whole of the output of raw material. This is the first drug that had ever been manufactured in Kashmir, and the installation of this factory marks a fresh stage in its industrial development, foreshadowing a gradual change over Kashmir from a producer of raw materials to a manufacturer of finished products.

Another plant which seems likely to become of great economic importance to Kashmir is digitalis (the common foxglove), the leaves of which find a ready market with manufacturing chemists in India. As imported tinctures of it lose much of their efficacy, the Kashmir digitalis plant—raised by the Forest Department from imported seeds in nurseries—is bound to play an important part in India. The climate appears to be ideal for its cultivation, elevations about 7,000 feet being particularly suitable. Cultivation is being rapidly extended, and in the course of a few years Kashmir should be able to produce more than enough leaf to satisfy the entire Indian demand.

A Rosin and Turpentine Factory had also been lately established. Pine resin, from the State forests, used until recently to be exported to places outside Kashmir; where it was converted into turpentine, at a Punjab factory. The State authorities had now placed orders for a complete distillation plant and started construction work. The buildings had been completed, and the plant and machinery installed. The new factory is in full working order, and will lead to the development and expansion of an important industry.

Experiments for extraction of essential oils from rose flowers, thyme and from saffron flowers, had been successfully completed, and proved beyond a doubt that

an industry for the extraction of essential oils, if started, would be a success. Rose distillation had also been started and is being carried on. Applications were invited for the distillation of thyme by private enterprise. *Skimmia laureola* yields an essential oil which contains a substance largely used in artificial perfumery in Europe. Therefore, an attempt had been made to introduce it into the European markets. Peppermint grows wild, in Kashmir, and peppermint seed had been imported for growing the plant, and the experiments made with the imported variety had given satisfactory results in the yield of menthol. The seed has been grown, and the acclimatised seed was being used for semi-commercial experiments with good results of economic possibility. Eucalyptus which yields a medicinal oil had also been grown in the forests and had thrived well.

The existence of natural lac on trees in the forests having been discovered, its cultivation on scientific lines had been commenced, the sales of which are expected to contribute considerably to the growth of forest revenue. Many other plants yielding medicinal drugs had been planted in the forest nursery at Tangmarg, and these had thrived there. The growth of some plants, which yield cinnamon bark and leaf, is being extended with a view to their exploitation. Experiments in the culrivation of the pyrethrum plant also are being successfully conducted, by the State Government, and its quality is acknowledged to be high. The demand for it being great, its commercial prospects are bright. At present the area under it is about 15000 acres, but Government are fast extending its cultivation, and before long they contemplate extensive development in the growth of this plant.

Willow Articles

During recent years, a new industry—that of the manufacture of willow goods—had come into existence, and is now fairly well-established. It originated in the Amar Singh Technical School, but it had been now widely taken up by the artisans trained therein, and the products of their shops, in the shape of high-class furniture, are to be seen everywhere at Srinagar. The development of this industry had naturally led to the cultivation, on a large scale, of the willow plant, which is quite as good as that grown in western Europe. The articles made are neatly turned out, and are strong and durable. They include not only chairs, sofas, and teapoys, but baskets of various kinds—particularly for tea and luncheon—office trays, waste-paper and soiled-linen receptacles, flower-holders, bottle-carriers, and a large number of other goods, made to order, according to the requirements of the customers. Given sufficient enterprise and capital, it would be possible for the Kashmir willow-goods manufacturers to turn out articles, and sell them throughout India, at a price which would enable them to compete successfully with the highest class of imported willow articles. As it is, the various kinds of goods turned out, at present, by the Srinagar firms contribute materially to the comfort and convenience, alike of the residents in, and visitors to, Kashmir. The various willow-goods shops are to be found in the main bazaar, near the First Bridge (Amira Kadal), and the quality of the articles, and the rates at which they are sold, are very much the same. A well-equipped factory (called Kashmir Willows Limited) had been organised under the auspices and control of the Industries Department, at Srinagar.

The State Industrial Exhibition

For some years now an annual exhibition had been held at Srinagar, not merely to provide entertainment to the visitors, but also with a view to stimulate trade, at which the State authorities provide well-built stalls for the various manufacturers, in a central place, where they conveniently display their wares and offer them for sale at competitive prices. This promotes healthy competition among the manufacturers, and a consequent improvement in the quality of the goods exhibited. The exhibition grounds are divided into three main courts. The central court has the band stand, restaurants, cinemas, and offices, while the two side courts contain over two hundred stalls, in which are exhibited not only the arts and crafts but also the industrial products of the State. Various departments of the State also have their stalls, and this gives the exhibition a great educative value, in so far as the results of their activities are concerned.

Among the commercial departments, the Forest Department maintains a stall which is well worth visiting. Here one finds samples of all kinds of timber grown in the State forests, and also collections of various medicinal herbs, with their names and properties written in the languages of the State. The officers of the Forest Department give practical demonstrations of forest management, and methods of forest exhibition. In a part of the stall are exhibited in the various products made by the Forest Department, ranging from toothpicks to big articles made of well-seasoned walnut-wood. The Game Preservation Section of the Forest Department also maintains a small but an interesting stall.

The Agricultural and Horticultural Departments

also gather a large number of interesting exhibits of fruits and flowers from various farms, both Government and private, showing what organised effort, co-operative farming, and good seeds can attain even among illiterate cultivators. The agricultural section, besides displaying various cereals, pulses, beans, oil seeds, also makes a brave show of various vegetables, which are grown to perfection in the State. Some of the pumpkins weigh as much as nearly one maund and a half, while a gourd is not unoften five feet long. Practical demonstrations of actual plant growth are also given here, along with an exhibition of various machinery implements useful for an average agriculturist.

The Sericulture Department demonstrates comprehensively the process of silk-making. Visitors are shown here the whole process: how a silk worm makes a cocoon, and how out of one cocoon as many as four hundred yards of silk thread are spun. In order to complete the whole scheme, a miniature filature is set up in the stall, where trained labourers reel silk, which had won recognition long since in many international exhibitions. To mention but one more stall, the Fisheries Department exhibit various specimens of fish found in Kashmir, along with the various nets employed in catching them. There is an aquarium in which are shown living trouts reared in the two State hatcheries at Harwan and Achhbal.

Thus the State Exhibition affords an ample opportunity to gauge the progress that each line in handicrafts and industries makes from year to year. It had substantially helped the local trade, stimulating at the same time industrial growth. It had revitalized the long-established industries whose products had been steadily losing ground, owing to lack in meeting the

changing requirements of the market, and had also served as potent factor in commercialising the products of small scale and cottage industries. This is an achievement of which its organisers may well be proud. Lastly, though the exhibition is primarily commercial enterprise, the amusement section is not ignored. One of its most attractive features is good music, while another great attraction are the splendid illuminations each night, when thousands of multi-coloured bulbs transform the exhibition buildings into a fairy palace. The exhibition is thus fully serving the purpose with which it was organised, and is materially assisting the economic development of Kashmir. The State Government have opened a well-equipped Central Market at the Exhibition grounds, where almost all Kashmir-manufactured articles are sold, at fixed prices. They have also established an emporium at Srinagar, and Jammu, respectively, where local produce and manufactured articles, find a good and ready market. Thus the Central Market, at Srinagar, now permanently located at the Exhibition grounds, is a highly convenient shopping centre, for residents in, and visitors to, Kashmir.

PART II

PRACTICAL AND STATISTICAL

Climate and Clothing

(*a*) *The Time of Visit*

Spring and autumn are the best times to visit Kashmir, and it is hard to say which is better. Spring commences towards the end of March, but not only April but even the first days of May are showery and cold. The rest of May and early June are delightful; but towards the end of June the main valley gets warm and relaxing, and it is well then to move up to the higher hills. July is an unpleasant month in the valley, and August (when the monsoon comes into Kashmir) is generally rainy. From the latter half of September till the middle of November is the best time, since after the middle of September the weather clears and cools, and the climate is bracing and invigorating. Thus July and August, at Srinagar, being uncomfortable, most people, who can do so, get away from it, either to pursue the festive round in hut, or hotel, at Kashmir's hill station, Gulmarg, or else to camp life at Pahalgam, or elsewhere, at one of the *margs*; particularly at Sonamarg. For those who would rather remain in a houseboat, it should be towed to Gandarbal, and moored there alongside a grassy space shaded by huge *chenar* trees, where the Sind river pours down from the snows, and the grey ice water cools the air by a good many degrees.

The best time thus for a visit to Kashmir is either from the middle of April, (when the flowers and fruit trees make the valley one sheet of blossoms) till the middle of June; or again, from the middle of September till the middle of November. If the visitor intends to stay, in Kashmir, for about six months, the end of April is about the best time for a visit. If the stay is, however, to cover a shorter period, then the autumn months—which are the best time of all—should be spent in the valley for, though not having the freshness of spring, there is then more strength and vigour in the air. In July and August, Srinagar being uncomfortably hot and even unhealthy, those who do not want to incur the expense of going to higher health resorts —to spend comfortably these two months—can move about in their boats to Ganderbal, or trek up some lovely side-valley (branching away from the main Jhelum valley), and either stay in their house-boat, or camp out under tents at Pahalgam, Sonamarg, or some other *marg*. Domestic insects (such as sand-flies and mosquitoes) have in these two months but a short season in Kashmir, but while it is on, they make the most of it, as the unfortunate visitor soon discovers, and no one should be there at that time without good mosquito nets, and a sufficient supply of some effective insecticide.

There are several very good bungalows available at Srinagar, and timber huts at Gulmarg, but to those who wish to live in them and lead practically the same life as one does at a hill-station, one would not recommend Kashmir, as it would be a case of travelling further to fare worse. The essential charm and novelty of Kashmir is the free and easy life on its beautiful lakes and rivers. Here it is not unpleasantly hot even in July and August, and travelling being fairly cheap,

these two uncomfortable months should be spent preferably—as suggested above—in making trips up the many delightful valleys (such as the Sind, the Liddar, and the Lolab) and camping out in tents. As the valley is cool (and even cold for months) during the greater part of the year, one need not rise higher than the water level, except during July and August. Thus the best times to spend in the valley are the spring and the autumn. Early, or late, in these two short seasons, the Lolab valley should be visited, as it lies rather low, but Gulmarg and the Sind and the Liddar valleys are delightful in mid-summer—July and August.

Having arrived at Baramula (from Rawalpindi), Gulmarg can be easily reached in four or five hours by riding; or, if the first objective be Srinagar, the journey up the river by boat takes about two days. It is necessary to order the boat beforehand of a reliable agency (at Srinagar) to be sent to Baramula, together with the required servants, supplies, and stores. On reaching Srinagar—if a house-boat for the whole period of one's stay has not been already secured through an agency—it may be necessary to stay at Nedou's Hotel, and prospect from there for one, since it is house-boat life which is so essentially peculiar to a holiday in Kashmir, and, preferably, no house-boat should, therefore, be engaged without a personal inspection.

(*b*) *Clothes and Outfits for Men*

The clothes to be taken with one to Kashmir form rather a difficult question, and the amount required depends entirely on how long and where one intends to stay. For staying on the plains of Kashmir, in the spring and the autumn, one needs exactly what one does during the same seasons in western Europe, or the

cold weather in Upper India. If one is not going to Srinagar or Gulmarg, one may not require much; but at those two places one wants just as much as at any other fashionable hill station—particularly, evening clothes, for there people dress at all evening functions. Uniforms and full dress suit are worn, at Srinagar, at the Maharaja's annual dinner, and other evening state functions, and morning dress at afternoon parties and other social gatherings. For the rest, Srinagar-made *patoo* suits are quite permissible in camp. For camp outfits while trekking, reference may be made to that section for detail. It may be added that there are at Srinagar a number of Kashmir tailors, who are extremely skilful in copying patterns, and who thus manage to turn out excellent clothes, both for ladies and gentlemen. Their services may be safely and freely availed of by visitors for getting good, serviceable, clothes made up for everyday wear, especially of stuffs made in Kashmir.

(*c*) *Clothes for Indian Women*

As regards clothes, suited to their requirements by Indian ladies, in Kashmir, the following notes supplied by an expert will be found useful: Kashmiri *saris*, although cent per cent Indian, are something out of the ordinary, and make a delightful change in a woman's costume not only in Kashmir, but throughout India. Kashmiri *saris* are made of the softest texture, flawless weave, and with so beautiful an embroidery that it gives the impression of delicate water-colour painting. The designs are highly attractive, one of the most popular being that of the leaves of the famous Kashmir tree called *chenar*, in which the intricate border, in different tones of green, subtly blends with other beautiful colours,

displayed against a background of light stone-grey. Amongst others a *sari* of soft rose is set off to great advantage by a border of shaded lotuses, in light and dark tones of lavender. Perhaps the most fascinating *sari* is in a light green with an exquisite border of vivid greeny-blue kingfishers, displaying the glory of their resplendent, multi-coloured, wings in flight. What can be more reminiscent of Kashmir—that paradise of birds and flowers—than the *chenar,* the lotus, and the kingfisher? Then there are a number of *saris* embroidered in the more conventional designs, worked in gold on Kashmiri shawls; but the same embroidered on *saris,* in silks in rich deep tones, look far more attractive, and are highly popular for everyday use.

With these *saris* should be worn bodices as simple as possible, with no hint of the West about them. Broche or brocade, is the best choice, and the sleeves could be of the same material, or of some finer stuff, to go with the *sari.* The sleeves should be just short and straight, for the Indian tailor of ladies' clothes imagines that no blouse can be perfect unless the sleeves have a pronounced bunch at the shoulders! If one is lucky enough to find Persian slippers, they should be worn with Kashmiri *saris,* as they are most appropriate, and being purely oriental, they look charming. It is not necessary to travel to Kashmir for *saris* manufactured there, for one can get into touch with reliable dealers over there, or better still, get them through any firm in any part of India that deals in Kashmir stuff. A list of dealers at Srinagar, will be found in the Directory section of this book.

LAHORE-TO-SRINAGAR THROUGH RAIL-CUM-ROAD SERVICE

Thanks to the enterprise of the North-Western Railway (Lahore), visitors to Kashmir are now provided with a reliable transport service to Srinagar from important stations on several railway lines in India. The North-Western Railway instituted, in 1935, a through service by which passengers by rail are booked from any of these stations to Srinagar, on special rail-cum-road return tickets available for no less than six months. Thus visitors to Kashmir are now able, on getting down from train at either Jammu or at Rawalpindi, to board comfortable motor cars or lorries, which take them to Srinagar, together with their luggage. This through service had proved for the economically-minded tourists the cheapest and the safest method of travel to Kashmir, as they are provided with a well-organised transport to Srinagar on an all-inclusive system—except the payment of tolls in the Kashmir State.

These special rail-cum-road return tickets to Srinagar are, as stated above, available from the 1st of April, for completion of the return journey within six months from the date of issue, or on the 30th of November, whichever is earlier. They are available for the outward journey either *via* Rawalpindi and Murree, or *via* Jammu (Tawi) and Banihal, to be back *via* either route. The North-Western Railway's Publicity Department (at Lahore) had issued a highly informative and well-illustrated pamphlet—called *Visit Summer-Resorts*

(1940 edition)—which should be consulted. The concession return journey fares, from various railway stations in India to Srinagar are shown at pages 34 to 37 of the pamphlet. These concession fares are—as stated above —exclusive of road toll charges payable by passengers entering the Kashmir State, particulars of which will be found at page 10 of the pamphlet.

Passengers holding first and second class concession tickets are conveyed over the road portion of the journey, from and to the rail-head, in well-equipped motor cars, which do the journey in the course of a day. Inter and third class passengers are conveyed from and to rail-head by motor lorries. Halts *en route* are not permitted on the road portion of the journey, but break of journey for 24 hours for every 100 miles is only permitted at the railway stations *en route* to the rail-head stations, or at the rail-head station from which the road journey commences, provided that such halts do not exceed 24 hours for every 100 miles of the railway portion of the journey. Three first class or four second class passengers are accommodated in one car. Ordinarily the front seat in a car is treated as first class accommodation.

All road transport used for the carriage of railway passengers by road is insured against accidents, and passengers holding rail-cum-road tickets are covered against risks of injury, and death, by the insurance policies, obtained by the transport agents from recognized insurance companies. The visitors to Kashmir can thus now travel economically, and also in comfort and safetv, from any of the numerous important stations situated in several provinces and States of India. It may also be added that the Kashmir Government have now exempted from payment of customs duty such goods of the

visitors as radio sets, tents, golf clubs, cinematograph cameras, etc., brought into the State for their personal use, and have also now abolished the possession tax on motor cars, both for visitors and residents.

For detailed information the prospective tourist should obtain (from the Chief Commercial Manager, North-Western Railway, Empress Road, Lahore) a copy of the latest edition of the pamphlet, mentioned above, and study it carefully to be enabled to plan out his trip to Kashmir—economically and comfortably, through the good offices of the North-Western Railway.

Note:—During the continuance of war conditions, this highly convenient rail-cum-road service was suspended, in 1942, until the cessation of the war. But it was notified for the information of the general public that with effect from 1st April, 1943, six-monthly and 18-day rail-cum-road return tickets to Srinagar (Kashmir), *via* Rawalpindi and back, will be issued for first, second, inter, and third class passengers, from the following stations: Lahore, Delhi, Karachi, Cantt., Hyderabad (Sind), Multan Cantt., Meerut Cantt., Ambala Cantt., Sukkur, Ferozepore Cantt., Saharanpur, Peshwar Cantt., Jullundur Cantt., and Lyallpur; while 18-day tickets will be issued from all these stations except Karachi Cantt., Hyderabad (Sind) and Sukkur.

COMMUNICATIONS IN KASHMIR

Kashmir being a mountainous land, the problem of maintaining communications is naturally important, and, Government have to spend annually more than Rs. 25 lakhs on works of public utility, conducing to facility in transit and allied matters. The two principal roads that link the State with British India are (1) the Banihal road, and (2) the Jhelum valley road, both of which are well metalled, and partly tarred. These two roads join at Srinagar, and make one continuous road, which is the main artery of communication, from end to end of the State. The Jhelum valley road (132 miles in the State, of which 40 miles have been macadamised) links Srinagar with the British Indian territory at Kohala, connecting the Kashmir valley with the hill station of Murree, and the military station of Rawalpindi. From Domel, (at mile 111 from Srinagar) a branch of this road connects the Kashmir valley with the Hazara district of British India, *via* Abbotabad. Though there is heavy vehicular traffic on it, it is maintained in good condition, as it usually remains open to traffic throughout the year. The Banihal road, which is situated wholly within the Kashmir State, has a length of 201 miles, and connects the summer capital, Srinagar, with Jammu, the winter capital, which is a railway station on the North-Western Railway. Due to heavy snow-falls, however, the highest portion of the Banihal road remains closed during winter months. With a view to keep this road



Horse-drawn Ekkas at Kashmir.

open throughout the year, a heavy snow-plough and a bull-grader are used for clearance of the snow quickly and economically. In continuation of this road runs the Jammu-Suchetgarh road, about 19 miles in length, connecting Jammu with Sialkot, the headquarters of the British Indian district of that name, in the Punjab.

Besides the main routes, described above, the Leh road is the third important traffic artery in the State, as it is the main trade route connecting Ladakh and Central Asia with India, and it runs through the State over a distance of 450 miles; while the fourth road is the Bandipur-Gilgit road, which has a political importance equal to that of the Leh road. It runs by way of the Burzil pass, and is 193 miles long. There are also shorter metalled roads; from Narbal, at mile 9 on the Jhelum valley road, to Tangmarg from which a three-mile bridle path leads to the famous hill resort of Gulmarg; and from Khanabal, (on the Banihal road, at mile 31, from Srinagar) to Pahalgam, in the Liddar valley, a distance of 31 miles. Other metalled roads in the State cover a length of 60 miles, and other fair-weather motorable roads cover 451 miles. Communications in the interior also have been improved of late. Two bridges, one over the Chenab, at Akhur, and the other over the Tawi, at Jamu, have been lately built at a cost of about Rs. 8 lakhs. The Forest Department maintain over 2,000 miles of fairly good forest roads. The Jammu-Suchetgarh railway is so far the only railway in the State. But motor lorry services connect all the districts and important towns (except those on the frontier) with one another. An aerodrome has been constructed near Srinagar, and the construction on another near Jammu is under contemplation.

ROUTES INTO KASHMIR

Great ramparts round Kashmir's valley which seek
To guard her from all harsh outer world's strife:
Thou symbols serene of might from above
Holding us safe in God's ramparts of Love.

From "Sanctuary" in Mrs. Percy Brown's *Chenar Leaves*.

There are several routes into Kashmir, each having a peculiar charm of its own. These are:—(1) From Dalhousie to Srinagar, the distance between which is 209 miles, covered in 15 marches (through Kishtwar), or 177 miles in 13 marches, if a boat be taken at Anantnag (or Islamabad) down the Jhelum to Srinagar either (2) there are two roads from Jammu to Srinagar, either of which can be used, at one's choice; the motor road by the Banihal Pass, 163 miles, or 131 miles, if a boat be taken at Anantnag; the other by Rajaori (which is of special interest, as it was the route used by the Indo-Moghal Emperor, Jahangir, who first brought Kashmir into prominence, and in which many of his rest houses still exist), which is 173 miles over the Pir Panjal range, in 14 marches—for travelling on which, however, special permission from the State authorities is necessary; (3) from Gujrat there is a road to Srinagar *via* Poonch, 178 miles long in 14 marches, which can be used with the permission of the Raja of Poonch; (4) another road through Poonch runs from the Sinhala station on the North-Western Railway, 188 miles long, in 14 marches; (5) the motor route from Hevelian (on the

North-Western Railway) to Abbottabad, and thence to Srinagar; and (6) the motor route from Rawalpindi (*via* Murree) to Srinagar. But in these days of speed, the three motor routes, mentioned above, are naturally preferred and, therefore, they only will be described in this book, besides the Poonch route.

The chief motor routes into Kashmir are: (*a*) Srinagar to Kohala—meeting there the road from Rawalpindi—and (*b*) Jammu to Srinagar, the latter and newer leading over the 9,000 feet-high Banihal Pass. At Sialkot (on the North-Western Railway Wazirabad-Jammu branch) with its excellant Mountview Hotel, is an unusual milestone, outside the Trinity Church. It is like many others in appearance, but its wording is arresting. It shows the distance to various important towns and centres but, in addition, it carries the information that unlike the road "where dust riseth as smoke from a furnace", "an highway shall be there" (the way on which one is going) and that "the wayfarer has come," and the heart of the expectant from the "scorching plains" is refreshed by reading, that "the land (Kashmir) whither ye goest is a fair land of hills and green valleys and clear running waters." How true this description of Kashmir is, only the visitor to the happy valley knows. The older motor route—from Kohala to Srinagar (opened to Baramula, in 1889, and to Srinagar, in 1897)—starts from Rawalpindi (on the North-Western Railway) and the distance to Baramula is 176 miles, and to Srinagar 196 miles. From Rawalpindi to Kohala the route lies in British Indian territory and beyond Kohala (across the river Jhelum) to Srinagar, in the State of Kashmir.

The three motor routes (including that starting from Hevelian *via* Abbottabad and meeting the Srinagar-

Kohala road at Domel) are popular, as each of them has, as its starting point, a station on the North-Western Railway; Rawalpindi (for the Kohala-Srinagar, or the Jhelum valley route; Hevelian (for the Abbottabad); and Jammu (for the Banihal). These three stations on the North-Western Railway can easily be reached from any part of India. Rawalpindi is on the main route between Lahore and Peshawar, and there are speedy and comfortable mail and express trains directly linking it with the principal Indian seaports. Hevelian is not on the main line, but is served by a branch from Taxilla, which is a junction station, a short distance to the north-west of Rawalpindi. Jammu, too, is on a branch line from Wazirabad, which lies on the main route between Lahore and Rawalpindi.

As an indication of the climbing to be done, the following heights above the sea level may be noted:— From Lahore (1,000 feet) to Banihal Pass *via* Jammu (9,000 feet), and to Srinagar (5,260 feet); from Rawalpindi (1,700 feet) to Murree (6,500 feet) and to Srinagar; and from Abbottabad (4,000 feet) to Srinagar. Thus the three principal routes connecting Kashmir with the British Indian plains, are each of them attractive. The scenery *en route* is highly interesting; variety and beauty keep the traveller not only fascinated but also at times, excited. The near-by glens, brooks, and waterfalls, as well as the distant snow-capped peaks and glorious ranges, make one forget the worries and troubles, and evoke in one a genuine admiration for the great gifts of Nature, which are bestowed on Kashmir with such great prodigality. While both the motor routes are beautiful; the Banihal road offers the more magnificent scenery. As such, the ideal thing to do is to go by the Banihal route (which commands from the top of the

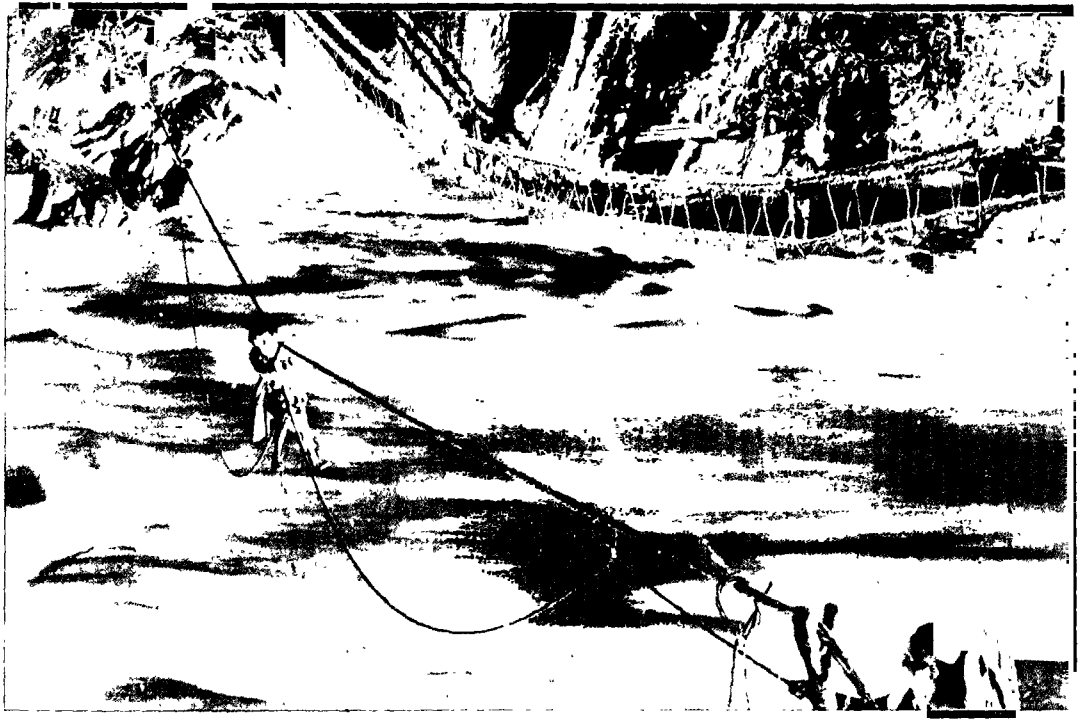
Banihal pass, 9,000 feet high a splendid and superb view of the Kashmir valley), and return by the Murree-Rawalpindi route.

THE JHELUM VALLEY ROAD VIA RAWALPINDI

A hundred miles of snow-clad mountain peaks
On either side uprear their heads to heaven,
And, flecked with light and shade and yellow foam,
Broad-bosomed Jhelum wends his stately way.

Anonymous.

Of the three roads of escape from the fiery summer of the plains of the Punjab, the Jhelum Valley Road might well be called the high road to Kashmir. By reason of its easy access by rail, at Rawalpindi, it is by far the most frequented route to Kashmir. It is not until after the seventeenth milestone that the road leaves the hot plains behind, and starts the climb up to the pine-clad slopes of Murree Hill. This is a pretty stiff climb. The road skirts the lower part of Murree, and crosses the ridge beyond Sunny Bank, from where Murree is easily reached. The view on the far side is very beautiful and, for those who know just where to look, Nanga Parbat towers majestically above the distant snow ranges. After Murree, there follows a descent of twenty-five miles to Kohala, where a fine girder bridge carries the road, across the Jhelum, into the State of Kashmir. Throughout the main valley of Kashmir, for ninety miles, the Jehlum is a wide sluggish river, meandering along its green rice fields and orchards. It is, indeed, the chief commercial highway of Kashmir. Towards the north-west end of the valley, the river flows through the Wular Lake, the largest natural sheet



Suspension Bridge of Ropes over the Jhelum.

of fresh water in India. At Baramulla, the Jhelum is nearly a hundred yards wide; but, half a mile below the town, it becomes much narrower. Here the mountains hem it in and, after pouring over a sunken barrier of rock, it becomes a series of rapids, and the river roars, as though annoyed at finding the mountains in its path. For over a hundred miles, from here, the Jhelum carves its way through the deep gorges before its water spill out over the thirsting plains of the Punjab. And it is through these gorges, that there has been built the Jhelum Valley Road—one of the most remarkable public highways in the world.

The sides of the deep gorges are steep and treacherous, and the building of the road had not been child's play. Its construction was started in 1880; but it was not until about ten years later that the road was open to vehicular traffic from Rawalpindi to Baramulla, and not till 1898 to Srinagar. Though it has altered little since the first days of the mail tongas there is hardly a bridge, or a cutting, along the 125 miles between Murree and Baramulla, that has not at sometime been swept away by flood, landslide, or avalanche. Thus the Jhelum Valley Road is a triumph of engineering; but nowhere had the difficulties taxed the resources of the engineers more than at Kohala, the crossing point of the Jhelum. The Kohala bridge is a truly remarkable structure; it is a bridge with one end built to fall down! In this way, it is kept safe from the effect of landslides, and there is no longer any fear of damage to the girders even if the whole hillside comes tumbling down into the river! A light timber structure serves as abutment for a light steel span connecting the nose of the bridge with the "mainland", and this can be easily and cheaply replaced after a slip. Such then is the wonderful bridge which

joins the Punjab to the territory of the Kashmir State.

Onward from Kohala, the road is on the left bank of the river, and there are a number of short tunnels through rock massifs, which, rising sheer from the river, leave no room for the road. Just short of Domel, the Jhelum is joined by its largest tributary, the Kishenganga, and the road from Abbottabad comes in here from the north-west. The road then turns sharply towards the east at Domel, and with every mile the scenery grows wilder and bolder, and the road more twisting. One moment the traveller is on the edge of a sheer drop with nothing more than a low stone wall between him and eternity, in the raging river hundreds of feet below, and the next, he is whirled round a corner under the spray of some magnificent waterfall! Below Rampur, the road passes the hydro-electric power station at Mahaura, from where the generators send electricity to distant Srinagar and Gulmarg. The dak bungalow at Rampur, a mile or so beyond the power station, is lit by electricity. The scenery between Rampur and Baramulla is the *piece de resistance*—it is magnificent.

Beyond Baramulla, the valley opens out, and the road runs between rows of poplars. The river, instead of thundering at the bottom of a deep chasm, is a leisurely placid stream, bearing on its bosom the picturesque rice boats, which are as much a part of Kashmir today, as they were centuries ago. The Jhelum Valley Road is a road of many moods. For weeks at a time, snow blocks it in winter. But in summer it becomes the animated scene of a ceaseless pilgrimage to the green flowery *margs*, the shady fir forests, the cool Moghal gardens, at Srinagar, and the dazzling snows of Kashmir. Such is the Jhelum—the main artery of traffic in Kash-

mir even now, and one of the main factors contributing alike to picturesqueness, and pleasure, during one's stay, in the "happy valley". As sung by Mrs. Percy Brown in her *Chenar Leaves*:

> As through the vale she takes her sinuous course
> To Baramulla far—
> From Verinag's turquoise spring—her gem-like source
> Her waters sacred are!
> And as dusk falls, the Jhelum's silver marge
> Shines bright against dark trees,
> A purple-shadowed boat, like Cheiron's barge,
> Floats with the evening breeze.

II

With this general sketch of the chief motor routes into Kashmir, I may now give some details for the behoof of the prospective traveller. The first stage is a run of about fourteen miles from Rawalpindi to Barakao, along a very level road, fringed with shady trees. The next stage to Tret (12 miles) marks a steady climb amidst low hills, which, in summer, constitutes a hot and dusty route. Tret stands at an elevation of 4,000 feet and possesses a good bungalow, which commands a fine view. Thirteen and a half miles further—about a couple of miles from Sunny Bank—lies Murree, an important and fashionable hill-station, with an altitude ranging from 6,000 to 7,000 feet. On a clear day splendid views can be obtained from here both of the plains and of the snowy ranges. Murree is a delightful health-resort, and has hotels to suit all standards—Chamber's Hotel being central, near the motor terminus. Travellers pressed for time may, however, go straight from Sunny Bank to Kohala.

Kohala, 29½ miles north of Murree, but about

four thousand feet of steep descent below it, is the next stage, and in summer its heat, after Murree's salubrious temperature, is rather unpleasant and trying. It is here —as stated above—that the Jhelum river is crossed by a bridge—the connecting link between British India and Kashmir—and the traveller then sets foot, for the first time, in the State territory. There is a large dak bungalow at Kohala. At the customs house, (on the lofty girder bridge spanning the river) the necessary formalities are gone through, but personal luggage accompanying the traveller is exempted from duty. Three miles beyond, there is now a good Dak Bungalow at Barsala, but there is no catering.

From here the journey up to Baramulla is on the left bank of the Jhelum river, and the scenery is highly picturesque. Dulai and Domel, (12 miles and 21½ respectively from Kohala) are two points of interest—both with comfortable bungalows—while the most prominent feature of the landscape is the Kurnal peak, 14,000 feet high. Domel is an important junction stage as the Jhelum valley route is joined here by the Abbottabad route, (from Havelian) to Srinagar. Fourteen miles from Domel lies Garhi, with the valley beginning to open out and the scenery is more impressive, and by the time Chenari (16 miles further east) is reached, some very fine views are obtained, with the road lying under the shadow of high hills. A suspension bridge and an old fort are the objects of special interest here. The dak bungalow at Garhi is comfortable.

Beyond Chenari the scenery is strikingly bold with lofty precipices on either side of the river, and the road crosses several narrow gorges with huge cliffs, below which meanders the river, Jhelum. Uri is reached after 18 miles have been covered. It has a spacious, comfort-

able and a well-equipped dak bungalow, which is supplied with electricity, and forms a convenient halting place for the night. From here the road runs along fairly level ground at an altitude of five thousand feet. The scenery is widely beautiful for the first few of 13 miles between Uri and Rampore, but the hills again recede and lovely patches of forest ground are encountered. Five miles before Rampore is reached, the traveller will notice, at Mahaura, the power house of the extensive hydro-electric works, which supply Uri, Rampore, Srinagar, and several other places, with current both for domestic and industrial purposes. The electric installation by which the dredging of the Jhelum river, and other schemes, are worked is a magnificent feat. Rampore is noted for its natural beauty. Great lime-stone precipices rise here from the pine forests, and along the face of these cliffs a considerable volume of water, taken from the river Jhelum, is run in wooden galleries for nearly six miles, and is then dropped through four iron pipes on to the turbines, from a height of over two hundred feet. It is quite worth while breaking journey here to inspect the working of this gigantic electric installation.

Baramulla is reached 16 miles beyond Rampore. An ancient temple, a few signs of glacial moraines, and the village of Naushera, keep the traveller's interest stimulated. Then the valley opens out, and the northern peaks of Kashmir become visible, towering high above the closer mountains. The motor road, skirting low hills, leads first to Patan (16½ miles from Baramulla), and from here the traveller starts on the last stage of his journey (18 miles) to Srinagar. The journey may also be made by boat from Baramulla to Srinagar, if desired—provided proper arrangements

have been made with some reliable agency, at Srinagar, to send down there a residential boat, with the necessary equipment of *manjhees,* or boatmen. The most striking scenery on the road journey between Baramulla and Srinagar is the glorious view of the stately poplar avenue, on both sides of the route, stretching over the whole distance of 34 miles. This splendid avenue was planted by the orders of Nur Jahan, and still stands in everlasting memory of that great Empress. Perhaps in the whole world, there is no avenue of poplars so long, so superb, and so well-kept. Above the avenue, there overlooks the greater part of the way, Mount Haramukh, 16,000 feet high, rising in its inspiring grandeur. At the end of the journey, you find yourself at Srinagar, the Venice of the East.

III

At Rawalpindi the best hotel is Flashman's, but there are clean and comfortable waiting rooms at the station. The Rawalpindi-Srinagar route—196 miles long—is the most popular, and there are several car and lorry agencies which ply regular services, a list of which is appended. The speed of cars is (officially) limited to 14 miles per hour, and the road between Rawalpindi and Murree (a distance of just under 40 miles) is closed to motor traffic from sunset to sunrise.

Fares.—The rates for a whole car, carrying three or four persons from Rawalpindi to Srinagar, vary from Rs. 100 to Rs. 150. Advance reservation should be made. The charge for a single seat in a car is from Rs. 30 to Rs. 50, while a single seat in a lorry usually costs Rs. 15. These rates are liable, however, to fluctuation, for they depend greatly upon the traffic, and should, therefore, be verified.

Luggage.—About 2 maunds of light kit is allowed free with each car, and 20 seers with every seat by lorry. Extra luggage, if despatched by lorry, is usually charged for at Rs. 5-8 per maund. Luggage can also be booked through to Srinagar and Gulmarg. Messrs. N. D. Radha Kishen and Sons are North-Western Railway's out-agents at Rawalpindi, and they have an arrangement with the Railway to carry booked luggage through to Srinagar and Gulmarg.

Duration of journey.—Under normal conditions, provided no extra stoppages are made *en route,* it is possible to accomplish the journey from Rawalpindi to Srinagar in a single day in summer, when the days are long. But as it is convenient to break journey at some suitable place mid-way, and stay overnight, many prefer to sleep at some Dak Bungalow *en route,* and arrive at Srinagar next day. The whole journey is thus easily done by car in two days, allowing for a night's rest at one of the Dak Bungalows. It is best to so arrange the journey as to be able to reach Srinagar, preferably, on the afternoon of the second day, in time for tea.

Stages and Dak Bungalows.—The distance from Rawalpindi to Srinagar is divided into a number of stages, a fairly comfortable Dak Bungalow being provided at the end of each, in charge of a *khansama,* with passable food and supplies. The following are the stages, but enquiries should be made beforehand whether a particular bungalow is closed, at the time.

RAWALPINDI TO SRINAGAR

From	To	Miles	Height	Remarks
1. Rawalpindi	Tret ..	26	4000	D. B. with Khansamah
2. Tret	Sunny Bank (for Murree).	11	6050	Do.
3. Sunny Bank,	Kohala ..	27	1,880	Do.
4. Kohala ..	Dulai .	12	2,039	Do.
5. Dulai ..	Domel	9	2,172	Do.
6. Domel ..	Garhi	14	2,6,42	Do.
7. Garhi ..	Chinari ..	16	3,414	Do.
8. Chinari ..	Uri ..	18	4,366	Do.
9. Uri ..	Rampore	13	4,831	Do.
10. Rampore .	Baramulla	15	5,183	D. B. closed at present
11. Baramulla .	Pattan	17	5,207	
12. Pattan ..	Srinagar	17	5,214	Nedou's Hotel Boarding-Houses House-boats

Tolls.—Tolls on the road have to be paid near Tret, at Kohala (on crossing the bridge into Kashmir territory), and at Domel, where (at the custom house) you are also called upon to make a luggage declaration of articles on which duty is levied; but such duty is only charged on an excess quantity of stores, or on cartridges numbering over 500,—the traveller's personal luggage being exempt. If a servant and luggage be sent on, he should have a written declaration as to what he is taking with him, to be able to produce it at Domel in order to get through the customs formalities.

TOTAL ABOUT 196 MILES

TOLLS BETWEEN RAWALPINDI—SRINAGAR

	Rs.	a.	p.
Car at 17 Miles for four seats	1	8	0
Car ,, Kohala ,, ,, ,,	1	8	0
Car ,, Domel ,, ,, ,,	12	0	0
Car ,, 17 Miles for three seats	1	8	0
Car ,, Kohala ,, ,, ,,	1	8	0
Car ,, Domel ,, ,, ,,	10	0	0
	Per	seat	
,, ,, ,, Kohala ,, ;; ;;	0	6	0
Lorry seats at 17 Miles for three seats	0	0	0
,, ,, ,, Domel ,, ;; ;;	1	12	0
,, ,, ,, Full lorry 1½ Ton	34	0	0
Each passenger	0	6	0
	Extra		

Motor Companies.—The following is (an alphabetical) list of the principal motor transport companies at Rawalpindi:—

1. Amar Motor Works Company, City.
2. American Motor Company, Dalhousie Road.
3. Chiragh Din and Sons, Dalhousie Road.
4. Eclipse Motor Company, Dalhousie Road.
5. Collins Brothers, Railway Road.
6. Mail Motor Service, Lawrence Road.
7. Murree and Kashmir Carriers, Railway Road.
8. N. D. Radha Kishen and Sons, near Municipal Garden, (North-Western Railways out-agents for carrying booked luggage to Srinagar and Gulmarg).
9. Punjab Motor Company, Edward's Road.

10. Punjab Motor Service Dalhousie Road.
11. Rawalpindi and Kashmir Motor Transport Company, City.
12. Royal Motor Company, Lawrence Road.
13. Sohan Lal & Sons, Dalhousie Road.

THE HAVELIAN-DOMEL ROUTE (*VIA* ABBOTTABAD).

Their distant peaks great mountains rear
Pure, shadowy guardians of Kashmir.
From "Memories of Gulmarg", in Mrs. Percy Brown's *Chenar Leaves*.

The Abbottabad-Domel route starts from the Taxila station (on the North-Western Railway), which is the historic site of the world-famous and ancient Indian university, dating back to more than two thousand years. The wonderful relics discovered here are housed in an excellently-kept museum, which well deserves a visit. This route possesses the decided advantage over the one from Rawalpindi in that it is the natural way in winter, when Murree, and the hills beyond it (on the Rawalpindi route), are blocked by snow, and all the hotels at Murree are closed. The North-Western Railway have a branch line from Taxila, on the main route, to Havelian—the starting point, by car, on the Abbottabad route. There is one caution, an unbridged river—the Haro—which at times comes down in spate, often holding up traffic for hours, if not sometimes even for a day. There are several motor companies at Abbottabad, a list of which is appended, and which arrange to send cars to meet the traveller at Havelian, if so desired.

Setting out from Hevelian along a good and slightly ascending road, 9 miles long, the traveller reaches the pretty cantonment station of Abbottabad, with its

charming cottages and bungalows, in the midst of the groves of eucalyptus trees. It stands at a level of 4,000 feet above the sea, and is a favourite hill-station of the western Punjab and the North-West Frontier Province. Sixteen miles further Mansehra is reached, after a steady climb and crossing many ravines, and finally taking a descent. Skirting the hills, the road then crosses a valley, climbs a forest ridge, and then zig-zags down to Garhi Habibulla, 19 miles from Mansehra. Domel is 14 miles beyond this point; and the Rawalpindi route is there met and the remainder of the journey to Srinagar is as sketched in the description of that route.

Fares.—A whole car is charged at Rs. 80 per car. Single seats by lorries are charged at Rs. 12 per seat. These rates are, however, subject to alteration, from time to time, as much depends upon the traffic on the road. Single seats by cars are not booked on this route.

Luggage.—Six maunds by taxi cars, and 20 seers per seat by lorries are allowed free. Additional luggage is charged at 5-8 per maund by cars and Rs. 3-8 per maund by lorries.

Duration of journey.—As the distance between Havelian and Srinagar is 170 miles, as compared with 196 miles by the Rawalpindi route, and as there is far less climbing to be done before Domel is reached, the time occupied by the journey *via* Abbottabad is appreciably shorter. Cars require 8 or 10 hours; lorries 10 to 12. The night running of motor vehicles is prohibited by the State. It is preferable to do the journey in two days.

Dak Bungalows.—As in the case of the other two motor routes, there are good Dak Bungalows all along

the road from Havelian to Domel—the meeting place of the Rawalpindi route—the principal ones being at Abbottabad, Mansehra and Garhi Habibulla.

The route is as follows:—

From	To	Miles	Height	Remarks
1. Havelian .	Abbottabad	9	4,000	Comfort—D. B.
2. Abbottabad	Mansehra	16	3,550	D. B. in ch. Kh.
3. Mansehra ..	Garhi Habibulla	19	2,655	Do.
4. Garhi Habibulla	Domel	14	2,172	Do.

Accommodation on the above route is not reserved in advance.

Tolls.—Tolls on the above route.

Car at Domel 3 Seater Rs. 10.

Lorry at Domel Full Rs. 30.

Motor Companies.—The following is a list of the principal motor transport companies at Abbottabad:—

1. Abdur Rauf and Brs.
2. Hazara Motor Works.
4. Ishar Singh Bros.
5. Kashmere Motor House
6. Mohamed Motor Works.

THE BANIHAL (JAMMU-SRINAGAR) ROUTE

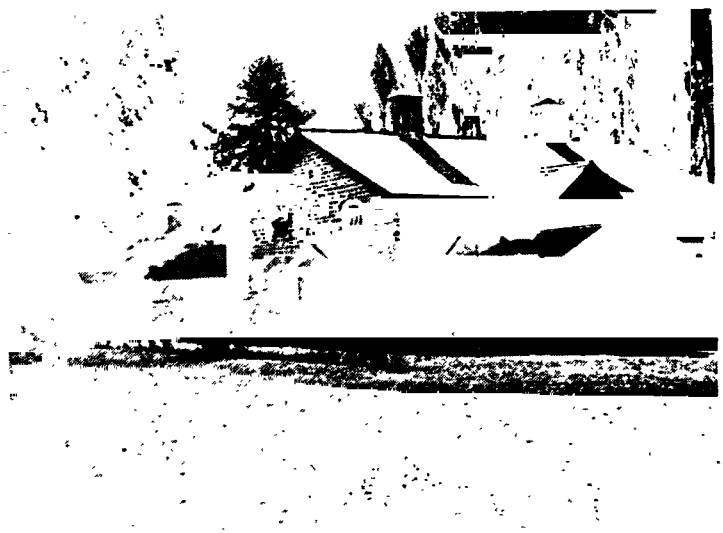
My spirit longs to soar and penetrate
That snowy boundary range remote and pure,
For there perchance lies hidden Heaven's gate
Which once attained, my restless heart will cure.
But 'tis in vain I seek that region clear
When whisp'ring winds reply, "Lo! Heaven is here".

From "The Pir Panjal Range From Srinagar" in Mrs. Percy Brown's *Chenar Leaves*.

The ancient city of Jammu (on the North-Western Railway) is a picturesque sight, with its pinnacles and temple spiers, capped by golden balls and cones, glittering in the sun against the ash purple background of the hills. The town is made up of a series of crenellated heights, each hill-top, apparently the possession of a leading family, which fortified it against aggression in the bad days of old. The road to Srinagar is of excellent surface throughout, and, in addition to the comfortable rest-house at Jammu there are dak bungalows all along the route. For the first few miles the road runs through a picturesque country, overlooking the valley of the Tawi, and then mounts to higher levels. The view from the top of the Banihal Pass (9,000 feet) is truly magnificent. In the distance the gaze is limited by snow-capped giants. At our feet lies the fertile and lovely valley of Kashmir. Immediately below, lies the famous spring that gives birth to the Jhelum as it emerges at Verinag, and is the best place to halt as a first stage in



Banihal Dak Bungalow



Khanabal Dak Bungalow

Kashmir by the Banihal route. Coasting down for another twenty miles until we reach the level, our car takes us through willow-lined avenues, past tall, silvery poplars standing like sentinels between a serried rank of white-capped peaks, close to the ruins of the temple of Martand, and to Achhabal, with its old Moghul gardens and wonderful trout hatchery, touching the banks of the widening Jhelum at times, until eventually, sixty miles from the top of the Banihal Pass, we come to Srinagar.

II

This lovely motor route—called, in common parlance, "the Banihal"—is the most picturesque of the three highways into Kashmir, because instead of following the valley of a river (like the Jhelum route) it traverses two mountain passes, though in the winter and the spring it is blocked by snow on these high passes—the Patni and the Banihal. It is about 204 miles long, and starting from the winter capital of the State (with the excellent Dak Bungalow mentioned above), it crosses the Chenab, near Ramban, and then ascends the Banihal pass (9,000 feet) above the famous spring at Verinag.

The first portion of the journey lies along fairly easy gradients, but after a short distance, the road climbs steeply through a number of deep cuttings in the rocks. At Banihal the road climbs to an altitude of 5,650 feet. There is then a very stiff ascent to the top of the Banihal pass (altitude 9,000 feet), from where a most magnificent view is obtained of the superb and splendid scenery of the Kashmir valley lying below. A zig-zag descent, of 2,500 feet, brings the traveller to Verinag (115 miles from Jammu), which possesses—besides a good bungalow—a fine camping ground. Anantnag

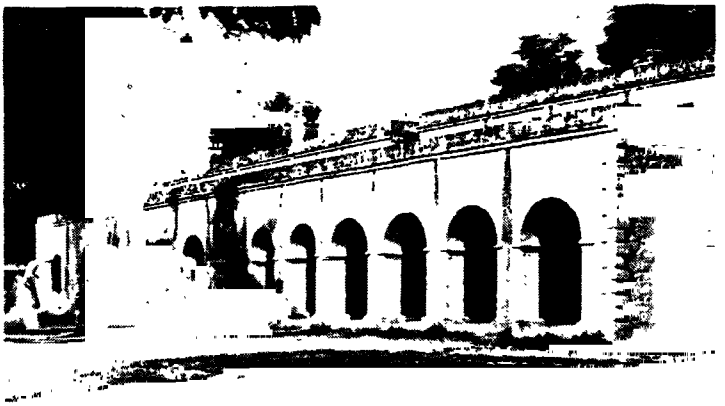
(or Islamabad), 13 miles distant from Verinag, is an easy stage, but the bungalow at Khanabal, close by, is now reserved for His Highness. From here the traveller, if he desires, may take boat for the remainder of his journey (32 miles) to Srinagar, or travel by car, passing along Avantipur, which also has a bungalow.

The first twenty-one miles drive, from Jammu, brings one to Jhaggar, which is a charming spot, by the river. Udhampore, a distance of 21 miles beyond, is a delightful drive, and through a gap in the hills one gets a wonderful peep at the snows, while the glimpse of the pink sun-kissed peaks is quite fascinating. It is quite an attractive spot with the hills overlooking the plains. Udhampore, with its ancient palaces, is a relic of importance of the old times of Kashmir. It is 41 miles from Jammu, and is the first gateway to the valley of Kashmir. Up to Udhampore the road rambles through foot hills, rising and falling without gaining high altitude. But beyond it the road runs up a steady incline for 26 miles, a wonderful piece of engineering, to the summit of the Patni Pass—7,000 feet above the sea level. From here the weary zig-zags of the road run like a great white serpent backwards andd forwards, ever rising, till it reaches Kud. Here the bungalow is placed just above the road, in picturesque surroundings. Beyond it one climbs over the hill and wends one's way down to the commodious and well-furnished bungalow at Batote, 12 miles distant, nestling amidst pines and firs, and commanding a splendid view of the ranges overlooking the valley of the Chenab. Batote to Ramban is 18 miles, and the road drops down steadily all the way to the edge of the Chenab river, through attractive and wild scenery.

The river, Chenab, winds its way between steep and



Batote Dak Bungalow & Dining Room



Udhampur Dak Bungalow

rugged banks, dashing over boulders—swirling and eddying round corners, beautiful, but (being snowfed) very cold. Few sights in natural scenery could be either so thrilling or impressive as the narrow, tortuous, majestic course of the Chenab dashing against two almost perpendicular ranges, parallel to the motor road, sometimes following so close that one witnesses the sunbeams playing with the bubbling froth and foam of its rushing waters, and at other times looking like a streak of burnished gold in the depth of a precipitous ravine. It is at Ramban that you cross the Chenab by a single span iron bridge. At Ramban (2,400 feet)—a very delightful spot—one watches with interest the great logs of timber floating down the river and being tossed about hither and thither. The well-situated and well-maintained rest-house, overlooking the river is now closed to the public, being reserved for His Highness the Maharaja. The next march to Ramsu, 14 miles away is rather a weary trek, in spite of its passing through grand scenery, for the road is narrow and the precipices almost terrifying. Ramsu is 4,100 feet above sea-level, and its tiny bungalow perched over the rushing stream, the noise of which is almost deafening, is now closed. From Ramsu to Banihal is 12 miles: the country is wild and the cliffs overhang the road, but the ascent is fairly gradual to the well-provided dak bungalow, 5,650 feet, situated just above the road, where the valley widens out into a broad basin.

III

From Banihal the road climbs by a series of zigzags for twenty miles to the great tunnel at the summit of the Banihal Pass, 9,000 feet above sea level. The tunnel, some 600 feet long, a striking piece of engineer-

ing, takes the road through the top of the mountain range right into the valley of the Jhelum. For the northern portal, a magnificent panorama of the greater Himalayan range stretches before the motorist, who is compelled by the sheer beauty of the scene to halt at this place. One comes across here one's first experience of the wonderful panorama of the fairest valley, the Kashmir plains below, surrounded by range upon range of snow-clad mountains; truly a glorious view. Obviously, it is the best course to reach Srinagar from Jammu—to be able to obtain a glimpse of it—and return, *via* the Jhelum valley route, to Rawalpindi. Those who reverse the route make a very great mistake.

From the tunnel you drop down steadily to Munda, where the bungalow lies tucked in between two hills facing a grand range of snows, while below, the valley of rice-fields enhances the beauty of the scene. Here it is fresh and cold, and one appreciates a fire at sunset —a pleasant change after the hot plains. From Munda it is ten miles to Kazi Gund (with a bungalow), and the next stage is 29 miles through attractive country to Khanabal, which adjoins Anantnag (or Islamabad). On this part of the road, the avenue of poplars gives a pleasant shade all the way. From here it is 32 miles to Srinagar, past the wonderful stone temples at Avantipur, (15 miles)—built by King Avanti Varma, and dating back to the eighth century, through the village of Pampoor (renowned for its palatable biscuits) to Srinagar (17 miles). As from Baramulla (on the Jhelum valley route), so also from Khanabal, the journey to Srinagar may be made by the boat—provided proper arrangements have been made with a reliable agency for a boat being sent up there from Srinagar.

Fares.—A whole motor car can be hired for Rs. 150,



Kud Dak Bungalow

but single seats in a car are not booked. Single seat in lorries are charged for at Rs. 14 per seat.

Luggage.—Twenty seers per seat is allowed free in a motor car. Extra luggage is usually charged for at Rs. 4/8 per maund.

Duration of journey.—In the summer months, when the days are long, the journey from Jammu to Srinagar can be accomplished in one day, but most people prefer to break journey, and stay overnight at one of the Dak Bungalows provided at the following stages:—

	From	To	Miles	Height	Remarks
1.	Jammu			1,000	D.B. with Khansamah fitted with electric lights and fans
2.	Jammu	Jhajjar	21	1,630	Rest house
3.	Jhajjar	Tikri	7¾	2,455	Do.
4.	Tikri	Udhampore	12¼	2,348	D. Bungalow
5.	Udhampore	Dharamthal	12¾	3,500	R. House
6.	Dharamthal	Kud (S)	12	5,700	D.B. & R.H.
7.	Kud (S) ..	Batote	12¾	5,116	D. Bungalow
8.	Batote	Peerah	9¼	5,116	R. House
9.	Peerah	Ramban	8¾	2,250	H. H. R. H.
10.	Ramban ..	Digdole	8	3,521	R. House
11.	Digdole	Banihal	15¾	5,650	D. Bungalow
12.	Banihal	Tunnel	20	8,985	Do.
13.	Tunnel	Upper Munda	9	7,224	D.
14.	Upper Munda	Lower Munda	5¼	7,224	R. House
15.	Lower Munda	Qazi Gund	4¾	5,667	D. Bungalow
16.	Qazi Gund	Khanabal	12	5,236	D. B.H.H.H.
17.	Khanabal	Srinagar	32	5,214	H. B. H. etc.

TOTAL ABOUT 202½ MILES

Tolls.—The following tolls are paid on the Jammu—Srinagar route:—

Car at Ramban—	For three seats	Rs. 10.
	For four seats	Rs. 12.
Lorry	Full with load	Rs. 30.
	Each passenger	Rs. 1.

The following (alphabetical) list is of the principal motor transport companies at Jammu:—

1. Ain & Company (Firm's Agency at the Mountview Hotel, Sialkot, on the North-Western Railway),
2. Himalaya Motor Service,
3. Imperial Transport Company,
4. Kartar Singh and Sons,
5. Krishna Motor Company,
6. Motor Mail Service.
7. N. D. Radha Kishen and Sons.

THE MOTOR CAR IN KASHMIR

(*a*) *Requirements of Motor Cars*

1. The Fittings

The first thing to consider before starting on the fairly long journey to Srinagar, by any of the motor routes, is the car itself, and a few hints on it furnished by an expert, are noted below:—

(1) Never take a brand-new car, but one which has done at least five hundred—if not even one thousand—miles before you start; (2) change the oil in the engine, gear box and back axle; (3) grease and lubricate every part, including the springs; (4) fit a new set of plugs, as they give more power and save both petrol and trouble; (5) make sure your car is mechanically sound in every way; (6) take new spare tyres, as a new tube in an old cover is false economy, (7) avoid ordinary stick-on patches which are a snare, as they lift with heat; (8) take a good and complete set of tools in a tool-box, fixed to foot-board; (9) have sufficient tyre levers, or rim tools, and make sure they are strong enough. (10) take two spare wheels fitted with new tyres and tubes; and lastly. (11) have a place for everything and everything in its place—lamps, tools, (spare) plugs, (extra) petrol, and a complete tube-repair outfit.

2. Petrol "En Route"

Petrol can be obtained from pumps at the following places on the Jhelum Valley Route. Petrol is avail-

able at all fairly large-sized towns on all routes, and so it is not necessary to carry a large quantity of it. As the rates of petrol are changing, from time to time, enquiries should be made for the current price. Repair shops of sorts will be found in most villages of any size, as the use of cars and lorries is now universal on the three motor-roads to Srinagar.

	Miles
Kohala	64
Domel	85
Uri	133
Baramulla	162
Srinagar	196
Miles from Jammu	
Jammu	
Batote	78
Banihal	121
Anantnag (Islamabad)	176
Bhijbehare	174
Srinagar	203

3. Packing Luggage on the Car

The question of luggage is naturally one of paramount importance. The best is to send all heavy luggage ahead by lorry, either from Rawalpindi or Jammu —the place of despatch depending on the route to be taken. But personal luggage—like bedding, suit cases, tiffin basket and rugs—has to be taken on the car. The question of packing depends very much on individual choice, but the following hints, supplied by an expert, may be useful to those who have no experience.

A suit case often weighs as much as its contents. It is as well, therefore, to scrap suit cases, so far as possible. The best method of packing is, perhaps, as



Valuable Luggage Spacer

llows:—The whole of the bedding, boots, small articles, ıs, golf-sticks, to be laid out on the verandah, together h Japanese baskets, containing the clothes and the *pi* bags. Supposing two passengers, besides the driver, ɔ to be taken; one must sit on the rear seat, but, in ıny case, the first thing to do is to spread one or two rugs or blankets over the seats, front and rear. These preserve the upholstery, are comfortable, and take up practically no space. Then place a water-proof sheet, or old rug, on the floor of the rear compartment, and on this pack the remainder of the bedding, fitting in the boots and old articles as you go, and leaving sufficient room for the passengers. Thus packed, you will be amazed at the room to spare. Finish off by placing the baskets on top of the bedding, and cover all with a rug, well tucked in. The *topi* bags may be pinned to the hood straps, and the spare boxes and cases may be placed on the luggage carrier, but the aim should be to avoid over-hanging as much as possible or the tyres may give trouble, especially when rounding the corners. Remember that anything on the luggage carrier gets dirty and dusty and, therefore, canvas covers should be fitted to all boxes and cases, or a large piece of canvas should be wrapped round the bundles of luggage —either on the luggage carrier or the foot boards— to protect them from dirt and dust.

4. War Conditions Notifications

The war conditions notifications, which modify or qualify the statements in this book are, for the sake of convenience, brought together in one of the appendices, fo- which reference should be made to the Table of ıtents, at the beginning of this book.

5. Expenses "En Route" to Srinagar

The three motor routes to Srinagar are maintained by the State in as good a condition as possible, and there are fairly comfortable dak-bungalows all along them. But the dak-bungalows—though clean and well-kept—are by no means inexpensive. The State charges for their use, even if one stays there just to drink a cup of tea, or to have a wash. The best plan, therefore, is to take with one (in the car) a well-stocked picnic basket adapted to the requirements of lunch and tea, and have all one's meals (with the exception of "chhota hazari", or early tea, and dinner) by the road-side. At least, one vacuum flask is an invaluable adjunct to the basket. Such a well-fitted basket, with suitable provisions, is a source of great comfort, and (amongst other things) it beguiles the tedium of the long journey. Some bread, with tins of butter and biscuits, and (if possible) a cake, with a spirit kettle, and also appliances and resources for making tea, would help to cheer one on the way, and avoid the indifferent afternoon tea and toast, which is often provided at the dak bungalows. Their charge is one rupee per head per night; three annas per lamp, and the same for bath. The charges for food are also fairly high, and thus the daily tariff comes upto at least Rs. 6 for each person. It is, therefore, obviously a great advantage, if even a few of these meals can be avoided. By not entering a dak bungalow (except at night), leaving it immediately after early tea, and having all the day-meals way-side, with the aid of one's well-equipped basket, one not only renders the journey pleasanter, but keeps one's purse heavier. By forgetting this sound and useful direction, one finds oneself paying the rent for the bungalows

at least twice—if not three times—a day, just for taking one's meals in them, quite apart from the fairly heavy charges for the meals themselves. Hence the expediency of keeping handy, in the car, a well-supplied tea and lunch basket.

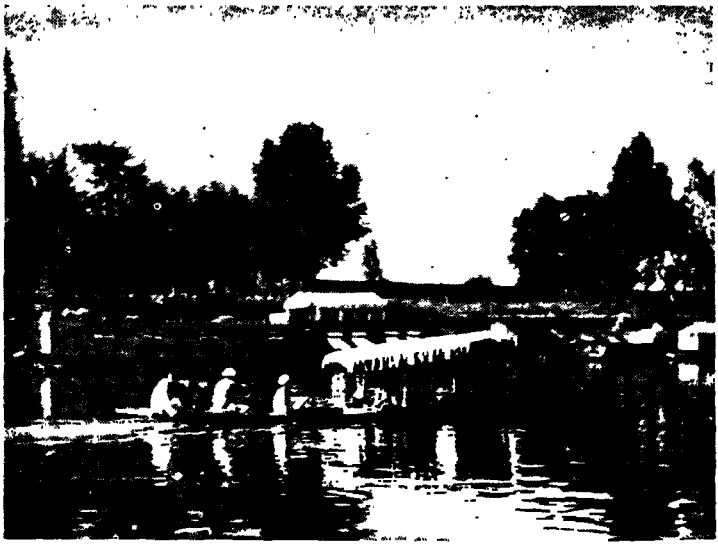
ALL ABOUT HOUSEBOATS

(*a*) *Ghats and mooring charges*

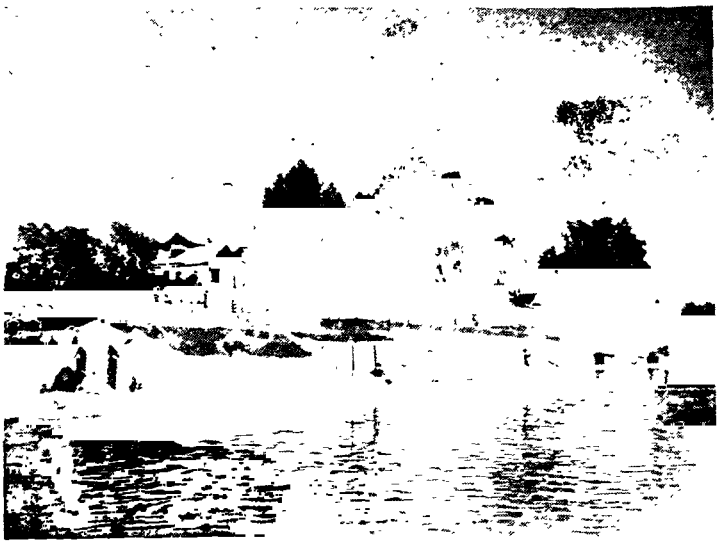
The problem of mooring house boats, at Srinagar itself, has, of late years, become a difficult one. The number of houseboats is out of all proportion to the small number of mooring sites available. One can, however, generally find a mooring site on the Dal lake in the vicinity of Gagribal, which is also a good place for quiet bathing. The best bathing place is at the Nagin Bagh, a few miles out of Srinagar, not far from the famous camping ground of Naseem Bagh. Unfortunately the mooring sites at Nagin Bagh, being privately owned, are rather expensive. The bathing boat-house at Nagin Bagh can be hired, at a small charge, for the whole or part of a day.

(*b*) *Accommodation in various kinds of Houseboats.*

Boats on the Jhelum consist of three classes, (*a*) *wooden* houseboats, (*b*) *doonga* houseboats and (*c*) *chatai-doonga* boats. The two former are large-sized, varying in size from 75 to 100 feet long—or even more—and from 10 to 15 feet broad. They generally contain a sitting room, a dining room (with pantry), at least a couple of bed-rooms and a bath-room, and a fairly large verandah, under an awning at the top. A *chatai-doonga* boat is appreciably smaller than the other two, and instead of having walls and roof made of wood, as they have, its covering consists only of thick matting. This makes it very cool and



A Shikara



A House Boat and a Donga, being rowed up the river

light, and also easy to move about, but in a cold or rainy weather, and also during the insect season, it is much too exposed to be comfortable. Then there is the *doonga* (or cook) boat, which is exactly the same as a *chatai doonga* boat, but much smaller. On this boat the *manjhees* live with their families, and also the visitor's servants. Lastly, there is the *shikara*, a small punt, which is attached to all residential boats, and which corresponds to the bicycle or the motor car on the plains, and is indispensable for calling, shopping, running errands, and generally going about up and down the river, especially at Srinagar. The rental of these floating dwelling places varies according to circumstances, such as the length of time for which they are taken, the amount of accommodation they afford, and the way they are furnished. Boats owned by Europeans are naturally more expensive, as they are generally better furnished.

The wooden houseboats, large and square-ended—which are very like the Thames houseboats—have living rooms on an average 15 by 10 feet. But they are heavy and take a lot of coolies to move about, and most of them will not go through the Dal Gate, and up the narrow waterways. They are, however, most comfortable for those who want to stay in Srinagar itself, as they give one almost all the comforts of a well-furnished house. The *doonga*-boats are perhaps by far the best for the average travellers, they have pointed stern and bows, are lighter built, and are moved about easily. The accommodation in them is practically the same as in the wooden houseboats, but they contain usually only two bedrooms, though there are some with three, or even four. Some of these boats have a convenient little box-room at one end, which can be made into a small bath room, and an additional bedroom be thus obtained. For the man of

average means, the *doonga*-house-boat offers suitable accommodation—both for living and moving about on the river and the lakes.

Lastly, there are the *chatai-doonga*-boats, with sides and roof of rush matting, and no glass windows. These are best for those who want to go far inland for fishing and shooting, as being small and light, they will go almost anywhere on the waters, and only require two or three coolies, but they are too exposed—as stated above. Another great disadvantage in them is that the *manjhees* always reserve the end part of the boats to themselves, and live there with their families—which is apt to be rather a nuisance, as the boat is pervaded by a strong smell of cooking, while the noise of weeping and crying children is highly disturbing, especially to those preferring a quiet life. The *chatai-doonga* boat offers, however, almost an ideal accommodation for those inclined to fish or shoot. Each residential boat includes, in its rental, a cook boat, where usually the *bara manjhee* (head boatman) and his family live as well. All house-boats are provided, more or less, with furniture, glass, lamps, crockery and kitchen utensils, though one has often to supplement them, for the sake of greater comfort and convenience, especially during a fairly long stay.

(*c*) *The houseboat crew*

When hiring boats, it is very important to settle beforehand what the crew is to consist of, as in Kashmir the definition of "a man" is very broad. Being, for instance, told that your boat has a crew of three, you will probably find on mustering it that it consists of an old man, an old woman, and a child. As a matter of fact, a woman is just as useful as a man when it is a case of

moving about the boat, but women will not work usually in your *shikara,* which one has to use constantly. Extra *manjhees* will, therefore, be necessary, and this is rather an expensive item. It is, therefore, advisable when hiring a boat to specify that the crew consists of men *manjhees* only, specially emphasising that the crew is not to include women or children.

(d) Contracts for renting houseboats

The best way to hire boats is through one of the reliable agencies, as they know the average visitor's requirements. Orders for boats should be placed with the agent as early as possible, to ensure satisfactory arrangements. The new comer is often rushed into signing a contract for a houseboat lease, extending possibly over several months, and finds oneself in the intolerable position of longing to get free from an unwelcome situation, and being unable to do so. Contracts, therefore, should always include a saving clause to protect the visitor, and it is advisable not to sign for more than a month, at first, with a view to extension, if satisfactory. It is advisable to consult in this—as in many other matters—the staff of the Visitor's Bureau.

In considering the cost of renting a boat, one should take into consideration the matter of *ghat* fees —referred to above—and also electric lighting. The former runs up to Rs. 12 per month, or part thereof, for first class or "A" grade State-owned *ghats*, and as regards the latter, the boatman can usually tell the average charge for electric lighting as regards his particular boat. Electric lighting charge has to be paid in advance, and the State Electric Department will not usually connect up your current until the fee has been paid, nor until your written application has been received by them. Of course, when out of Srinagar one has to burn Kerosene

oil, or petrol, for lighting purposes and every well-equipped boat should, therefore, be provided with good oil lamps. In arranging contracts, for a houseboat, one should always find out if they include *ghat* rent, electric lighting charges, and kerosene and fuel for cooking.

(*e*) *Wages of boat-men*

The wage per day (dawn to dark) for house-boat coolies, if hired in Srinagar itself, is Re. 1 per head, but once you are out of Municipal limits the rate drops to 8 annas per day. It is well to remember this. Fewer coolies are required when a boat is going down stream than up stream, and, at least two of the houseboat crew should be employed on moving your boat free of charge. By taking reliefs there should be no need to neglect other work in consequence of your servant doing their share of poling. When the daily move is in progress, it is as well to note how many of the workers are hired coolies and boat crew.

(*f*) *Messing contracts*

When renting a houseboat the question generally arises as to whether one will run one's messing, or make a contract with the boatman to feed one. On the whole, it will be found more satisfactory to run one's own messing, though if you wish to enter into a messing contract, the boat-man will usually put forward two quotations, *i.e.*, with stores or without them. The former means that he will supply everything, including all your fresh and tinned provisions, but excluding your drinks and smokes; the latter includes all bazaar produce (such as meat, vegetable, bread, chicken, milk, fruit and eggs), but no stores—that is imported provisions. It is as well to remember that, curiously, sugar

is considered a "store", while flour is a bazaar article. Such are the vagaries of house-keeping in Kashmir.

If you do contract for food, do not fail to grouse from the start, if the quality and the quantity of food are not up to the expected standard, as boatmen are rather apt to cut down one's rations to what (after a few days' study) they consider to be the minimum of your appetite or food-taking capacity. They sometimes grumble too if one consumes too much fruit, and there are boatmen who will not include fruit in their bazaar contract. All boatmen can bake most excellent house-made bread, but they dislike doing it, so if you want good bread on your houseboat, you should stipulate when making the contract that they must bake bread for you.

(g) *Changing a houseboat*

On renting a houseboat, if you find at the end of the first week that the food and cooking have fallen off, and that servants have become unaccountably disobliging, you will do well to move immediately into another boat. If you suspect such a state of affairs, ask the headman, if he is willing to cancel the remainder of your lease, and if he is agreeable to do so, it is better to change your boat as soon as possible, or to leave the boat on a date suggested by the boatman himself. There is nothing quite so trying to the temper as living on a houseboat whose crew is offering "passive resistance."

AGENCIES, HOTELS, SHOPS AND HOUSEHOLD EXPENSES AT SRINAGAR

There are several firms at Srinagar doing agency business, and those that are reliable are included in the directory, the last section of the book. They are situated on the bund. The Imperial Bank of India, the Lloyd's Bank and the Punjab National Bank have branches at Srinagar, and also at Gulmarg, during the season. The only chief European hotel at Srinagar is Nedou's, which is exceedingly well run, and has a branch establishment at Gulmarg, during the season. There are also at Srinagar some comfortable and homely boarding houses and other hotels, lists of which are given in the directory. The monthly charge at Nedou's Hotel at Srinagar, and at Gulmarg should be verified. There are now decent hotels, for those living in Indian style, which are listed in the directory.

The number of shops dealing in silver-ware, carved wood, embroideries, and other arts and crafts is legion, and when living at Srinagar, especially in a house-boat, one is pestered by the importunate visits of their agents clamouring to show their sample wares. A list of the reliable and leading firms at Srinagar is printed in the directory. All stores, wines and spirits can be bought at fair market rates from any of the several firms situated on the river bund. Enquiries should perferably be made of local residents about the status and the standard of the various other firms—in different lines of trade—before dealing with them.



Along the banks of the Jhelum



A typical house in Srinagar

SERVANTS

To be comfortable in Kashmir, one requires a set of fairly-trained servants. Practically, one has to choose between Kashmir servants, and the down-country (Hindustani or Panjabee) ones, who are better, but are often sulky by reason of the cold and their surroundings generally. In the circumstances, the former are more satisfactory, and decidedly cheaper, as one does not have to pay the expense of their journey up, and (being natives of Kashmir) do not require as much in the way of clothing, as the men from the plains regard indispensable to their comfort. The imported servants (from the plains) get their own wages,but expect an extra sum for their food, being away from home. Besides, down-country servants do not hit it off with the Kashmiris, and their importation usually leads to trouble as there is only the cook-boat for them to live in.

The monthly wages of the Kashmiri servants may be roughly estimated as follows:—cook and *khidmatgar* or bearer Rs. 16 each, sweepter Rs. 12, *manjhee-masalchi* Rs. 4 (in addition to his usual pay) and another as *bhisti* for the same amount, (the latter to get also the bath water ready, and supply fresh drinking water from the stand pumps at Srinagar), *dhobi* (washerman) Rs. 15 and ayahs Rs. 25. A decent head-*manjhi* can be relied on to supply all that one requires. A combined table and personal servant, a cook, a *masalchi-bhistie*, and a sweeper are absolutely necessary. If valuable dogs are taken, it is well to bring a good man from the plains to look after them. It may be added that the scale of servants' salaries shown by the Director of Visitors' Bureau in *Notes for Visitors*

to Kashmir seems to have been fixed pretty high. Visitors are likely to get fairly good servants at cheaper rates by direct negotiation with them.

Household expenses in Kashmir

In Autumn's luscious fruit, e'en now foretold
By buds of peach and almond, which unfold
Their tender hopes in fresh and dainty sheen,
Through faintest flush of rose and misty green.
From "A Filigree of Gold and Silver" in Mrs. Percy Brown's *Chenar Leaves*.

The ordinary household expenditure, in Kashmir, depends entirely on management, as it does everywhere else, but, on the whole, living is cheaper there than it is at a fashionable hill-station; and a stay in Kashmir (including travelling expenses, and even a few excursions up and down the valley) should cost less than residence at a decent hotel at a hill-station. Kashmir is still the land of milk and honey; and fruits, vegetables, eggs, fowl, game and mutton, are all infinitely better and cheaper than they are elsewhere in India.

Kashmir is pre-eminently the land of fruit, and the following are the seasons for the various fruits:—apples, until the end of April, again in September; strawberries, from the middle of May to the middle of July, mulberries, from the end of June till the middle of August; melons in August; and pears, nectarines, and plums, from the middle of August to the end of October. Thus autumn is the best season for fruits. Magnificent juicy pears can be got at two annas a dozen at Srinagar, while a good basket of excellent vegetables can be had daily throughout the season—not only by the members but by others as well—from the Srinagar Club gardens, by arrangement with the Secretary. There

are also fruit and vegetable gardens at Islamabad and Achchbal. Flowers are, of course, at their best, in the spring.

The food supply is thus distinctly good; not only is there an abundance of delicious fruits and appetising vegetables, but the mutton is far better than that on the Indian plains. The price of stores, however, is exorbitant; as the tradesmen add the cost of transit, and the State duties, very much to their own profit, so that such goods are at least more than 30 per cent. dearer, in Kashmir, than they are in British India. For a fairly long stay, it, therefore, pays to make an estimate of one's requirement of stores, and to get them sent up by some reliable firm from Rawalpindi, or Murree, on the Jhelum valley route, or from Sialkot on the Jammu route. But it is cheaper to buy wines and spirits at Srinagar, instead of taking a stock of them with oneself, because of the very heavy duty imposed on them by the State, in addition to the freight charges. Those, however, who do not object to the much higher rates for stores that rule the Srinagar market, can obtain all their requirements locally, if they object to carrying up much luggage.

SHOPPING AT SRINAGAR: WHAT TO BUY

No visitor to Kashmir can help shopping at Srinagar—where the whole of the trade and the manufactures are located, with the solitary exception of the *gabha* industry at Anantnag (Islamabad). If the visitor would avoid purchasing Kashmir goods and produce, by refusing to visit the shops, the dealers would force his hands by bringing them (in their *shikaras*) right to his house-boat, or his residence. In fact, looking at the boxes and the bundles of the various dealers is one of the standing entertainments for the visitors to Srinagar—especially those who occupy house-boats. From the dawn of day till late in the evening, the *shikaras* of the dealers ply up and down the river, tempting visitors with the purchase of their wares, some of which are highly artistic, and many exceedingly useful and serviceable. Of these none are more welcome than those that are generally the first to arrive early in the morning—namely, the vendors of the most delicious and succulent fruits, and the freshest and most wholesome vegetables.

The sound principle, in making purchases, is to confine oneself to Kashmir-made goods, and avoid so far as possible, imported ones, which are heavily taxed. Nothing can be more fascinating than a trip down the river, Jhelum, to the neighbourhood of the Third Bridge, where most of the tradesmen have their workshops and showrooms. Kashmir is rich in art industries, its workmen are clever artists, and labour is cheap.

Now that the State is helping the tradesmen with money and technical advice, the commercial future of the country is full of promise. The following notes on the various articles and objects, which come under the category of Kashmir art-manufactures—arranged under headings in alphabetical order—will likely prove useful to the visitors to Srinagar. Detailed information about the various art, and the industrial, manufactures of Kashmir is given in two separate sections headed "The Arts and Crafts of Kashmir", and "The Industries of Kashmir", respectively. These two sections and the present one—though they may overlap at places—supplement one another, and so each of the three sections is complementary to the other two. This section is for the shopper only—a kind of shopping guide. The lists of well-known firms is given, in the Directory section, at the end of this book.

Arms

Arms are not manufactured in Kashmir, but the Kashmir gunsmiths are wonderfully clever in repairing them. They can stock a weapon well, and can put in a main spring or, in fact, make any part of a lock. But those qualified to advise state that unless driven to it, it is best to keep one's guns out of the clutches of the Kashmir gunsmith, whose reputation for skill in workmanship does not evidently stand above that of tampering.

Floor-Covers

Woollen carpets and *gabbas*, as also the embroidered felt *numdas*, are famous amongst the art-manufactures of Kashmir. While carpets of good make are expensive, the *gabbas* and the *numdas* are cheap, and do splendidly

as durable, and also artistic, floor-covers, especially in house-boats. Kashmir carpets have a ready sale all over the world, and are the equal of the best Chinese, Turkish and Iranian carpets, while some of the replicas of old carpets are practically indistinguishable from the original, even by the expert. New designs are continually being introduced, and it is wonderful to see the workman weaving a carpet on his handloom, with only a series of hieroglyphics on a scrap of paper to show him the pattern. These are manufactured in three large factories, at Srinagar, and a visit to at least one of them should not be omitted. The *gabbas* and the *numdas* are available all over Srinagar.

Fruit Preserves

Formerly Kashmir grapes (and also apples and pears) used to be utilized for making wines, under the control of an expert, at the Gupkar factory, near Srinagar. A full-bodied red wine used to be made, which was the best of the lot—a little rough but improved and mellowed by age. But the business proved a failure. Lately an enterprising Kashmiri had established, a factory (called Kashmir Fruit Preservation Works) at which fruits are preserved and canned.

These preserves do not yet successfully compete with the imported goods of their class and kind. But they are excellent for local consumption, being fresh and wholesome, and deserve to be patronized by the residents in, and visitors to, the Kashmir valley. A visit should be paid to the factory, where the process of canning the fruit preserves would be found interesting.

Furniture

House or house-boat furnishing at Srinagar is no

longer a vexatious affair. Until recently almost all the requirements in furniture came from outside Kashmir, as there were only a few small furniture shops in the State, and they could not make acceptable articles. To-day, there are several factories which not only supply the entire civil and private requirements, but also meet those of the State, and so imports of furniture have now entirely ceased. Bentwood furniture is a comparatively new industry in Kashmir, and some delightful verandah and garden furniture is now obtainable in it. It is capable of great development. Then there are also articles made of wicker—which is a cottage industry, and which are also now turned out by a well-equipped factory—and which usefully supplement those of wood and bentwood. As for curtains, casement-cloths, and other articles for drapery, they are readily available at Srinagar, as they are produced on a large scale.

Furs

A large selection of beautiful furs is to be found in the Srinagar shops, including those of foxes, leopards, lynxes, stone martins, and wolves. The Kashmiri has now learnt the art of curing skins, and is an adept at making them into coats and caps at moderate price. He is also a successful taxidermist, and mounts skilfully the skins of animals shot by sportsmen. The sportsman need not now take the trouble to send skins for mounting outside Kashmir, as Srinagar taxidermists are quite skilful and turn out excellent work.

Leather Goods

Hides tanned in Kashmir make good leather, and the Srinagar cobbler is skilful in turning out excellent articles, which are serviceable, both for personal use and

camping purposes. Hill boots, *chuplees* or hill slippers, and leather socks, are examples of the articles for personal use; while *yakdans* (mule trunks), *kiltas* (leather-covered willow baskets), and wash-basin covers, are those of goods required in trekking and camping out, for the convenient transport of stores and personal luggage. The leather requires dressing, from time to time, with vaseline, or it will crack. Properly greased, however, it will last a long time. A few high-class firms, at Srinagar, are now turning out excellent leather-goods for personal use as, for instance, boots and shoes, and also attache and suit cases.

Metal Manufactures

Next to textiles, metal manufactures are the most important of Kashmir art-industries. Of the metals utilized, gold is scarcely used, except in gilding (rather clumsily) the silver-ware. As the gilding is generally badly done, the gold-gilt silver-goods are appreciated only by the vulgar. Far different is the case with the ungilt silver-ware. These (whether plain or engraved), as manufactured by the best silversmiths, are supremely beautiful, and of a high order, and are made into various articles for household and personal use, or for decorative purposes. The name of the goods which the Kashmir silversmiths turn out is legion, and there is nothing which they can not manufacture in exact imitation of any pattern or design supplied to them. The rates that generally obtain are so much per *tola*—the rate for the plain ware being a little less than for engraved ones.

The only metal, other than silver, that is used in Kashmir is copper. There is a large trade in manufactured copper—mostly cooking and service utensils, but these (which are made for utilitarian purposes only)

are not likely to appeal to the visitor to the valley. Artistic, enamelled copper goods used to be largely made before, but now it has become extinct, though good specimens can still be picked up at the high-class silversmith's showrooms. Kashmir copper goods are likely to be in large demand when they come to be electroplated, but not till then.

Precious Stones

Kashmir is rich in precious and semi-precious stones—amethysts, chrystals, jade, rubies, sapphires, and turquoises are all found in the State—and the Kashmiri is an adept in cutting stones. The Kashmir sapphires are considered the finest in the world. Many articles—like bracelets, chains, cuff-links, ear-rings, necklaces, rings and wonderfully-made trinket-boxes, are some only of those manufactured at Srinagar. They are also moderately-priced, and deserve patronage.

Textiles

Kashmir textiles are manufactured of silk or wool, or of mixture of the two. The rearing of silk-worms is one of biggest village industries in Kashmir, and the silk industry is considerably helped by State-aid. Kashmir silks are of world-wide fame, and the texture and dyeing has been considerably improved of late years. The State Silk Factory, at Srinagar, supplies excellent yarns to various factories, which make out of them fine stuffs, suited to various purposes. Those intended especially for the use of women, and household furnishing, are handsomely embroidered, in silk threads, in various geometrical patterns and designs. *Saris* (with blouses, made in one piece) are particularly made for Indian women, scarfs for men, and bed-spreads and

curtains for house-hold furnishing. Other silk stuffs —both plain and striped—are manufactured for shirtings and suitings, and are excellent for summer wear. The various silk-weaving factories have their own shops for retail trade, nearabout the First Bridge.

Woollens are the most important textile industry of Kashmir. Writing, so far back as 1896, Col. Ward stated (in his *Guide to Kashmir*) that "the shawl trade is almost extinct." But the various woollen goods now manufactured are known as *alwans, pashminas* or *taftas* (all three practically the same), and *pattoos* and *ruffles*. The first group is made of the imported fleece from Tibet, the second of Kashmir fleece, and the third and last of imported European yarns. The first group is the best and naturally the most expensive. It is still used for making cheap shawls—a "counterfeit presentment" of their original (mostly for sale in Calcutta, where it is affected by the Bengalees)—and also scarfs, shirtings, suitings and over-coatings—though the stuffs, specially those for being made up into wearing apparel, require hunting high and low in the Srinagar market.

Pattoos—both plain and of various attractive designs in checks and stripes—are available all over Srinagar. Those of the best quality—which are thick and heavy—are called "*pattoo* tweeds," and are made up into clothes, which are extensively worn by residents in, and visitors to, Kashmir, and also in the other Himalayan countries. They are also durable. Their one great defect is that they require to be hung up, in an open place, all the year round, on pain of being infested with insects, which will eat into other woollen stuffs also, if kept together with those made of *pattoo*.

Ruffles—are lighter stuffs in various fancy designs and make excellent wearing material—especially on the

plains. They are more expensive than the *pattoo,* or even the *pattoo* tweed, since they are made of imported yarn. But there is little of Kashmir about them, except skill and labour. They are, however, very popular, by reason of their lightness, smooth texture, fine colours, and fancy designs, in imitation of the imported stuffs of the best quality. Besides suitings and shirtings, the Kashmir workmen now turn out large quantities of furnishing articles made of wool:—floor-covers (carpets, *gabbas* and *numdas*), curtains, casement cloths, upholstering stuffs, and a large assortment of furnishing materials.

Wood Carving

Wood-carving is an old-established industry of Kashmir and it is plied, at Srinagar, on a pretty extensive scale. The wood, that is generally carved, is that of well-seasoned walnut. Almost all the articles of household furniture are turned out, besides a large number of smaller ones for personal use—like cigar and cigarette boxes, match-box holders, and fire-lighters. The latter are less likely to warp on the Indian plains, and in other tropical lands, than the bigger ones for household use, which do not stand heat so well. But the carving is beautiful, as the Kashmir wood-carvers are second to none in skill, and have attained perfection in their art. The better-known traders turn out excellent walnut furniture, both carved and plain, which merits patronage. This old industry has considerably expanded in recent years, and there has been a marked improvement in the design of the various smaller articles turned out for household and personal use.

Wood Painting

The old industry of papier mache (which used to be made of paper pulp and lacquer) having practically disappeared—except when made to order—its place has been taken by what may be called "imitation papier mache", the articles being now made of wood, but painted in the old papier mache style. Thus papier mache is at present the name for a class of wooden goods, with beautiful designs painted in bright colours. Flat goods—such as picture-frames, screens, teapoys, and the like—are now usually made; but the Srinagar workmen are so clever that they can easily turn their hands to any other articles, if ordered to make them. These wood-painted articles are very popular alike with residents and tourists, since they are useful, handy, and cheap. They are to be found for sale in many of the shops at Srinagar.

Small Scale Industries

Besides the above-mentioned large scale industries, the State possesses a number of small scale ones, which are doing well, and in which there is considerable scope for development and expansion. These small scale industries manufacture boots and shoes, drugs, matches, nibs, pen-holders and pencils, pottery and trunks. These factories are either at Srinagar or Jammu, or, in the case of some of them, at both these places. Many of these cottage industries should interest visitors to Kashmir.

ART IN KASHMIR

(1) The Painter in Kashmir

Kashmir is the Mecca of the artists from all over the world. Once the rain has fallen the season for the artist begins. Then the sky is fascinating to the artist who can catch the glorious but fleeting tints. The deep blue and purple shadows, cast by the heavier clouds, pass swiftly across the bright colours on slopes. The dark groups of trees stand out against the lighter background, and in their shadow, and in the hitherto dried-up nullah-beds can be seen the sparkle of water from the last heavy shower. Sunsets—those most elusive and difficult yet most fascinating of all objects—will be at their very best now. So short-lived are the ever-changing effects of colour that quick colour notes only are possible to be worked up afterwards from memory. There are thus subjects for the painter everywhere, and the only difficulty is to find some shady spot where one can sit, out of the direct glare of the sun and protected from the wind. For those who like painting in the bazaars, which present unlimited subjects full of colour and movement, it is difficult to paint without being suffocated by the dust, and driven nearly mad by the flies. The consequence is that one is forced to paint in the bazaars very quickly, and to rely on colour notes for future reference rather than on finishing the picture at one sitting.

The painter, or the water-colour artist, should provide himself with an ample supply of materials, or he

will sigh in vain, for they are scarce, and also very expensive at Srinagar. For this purpose he should bring with him from London, or the larger cities in India, those useful little paint-boxes that can be slipped easily into the pocket, about four inches by two and half, containing small pans of all the essential colours, and two or three good brushes. On the back there is a flat water-container and cup. With one of these and a sketch book of a good Whatman paper, five by three in your pocket, quick impressions could be jotted down with pencil notes for future "working-up". Neither sketch books nor blocks are satisfactory; as the leaves of the former curl up or blow about, unless held down with elastic bands; while the variations in temperature, and the damp make the paper in the block cockle. To overcome both these difficulties the best thing is to buy the paper in sheets, and have it mounted on thin cardboard or strawboard. When cut up into any required size, you have a stretched paper to work on—essential for good work. If you like to stand away and paint with a "long brush". these boards are ideals for propping up on an improvised easel.

A mistake generally made by amateur artists is that, having found a certain surface and make of paper, and a limited number of colours that seem to suit their particular style, they pin themselves down to these materials and never consider trying anything else. The result is that they limit their painting to that one particular style and subject, their work becomes stereotyped, and loses that freshness and spontaneity that is one of the great charms of the water-colour. There is a tremendous and ever-increasing range of papers from which to choose, and although every artist will have a preference for one or two types, they are all worth a trial. Whatman paper

is made in several surfaces which are worth a trial—hot pressed (very smooth, suitable for pencil or light wash work) and also rough. The latter is most useful to paint on, but your work must be on the large scale and the colour put on wet and boldly. Then there are "linen surface" papers, tinted papers with both rough and smooth surface, and fine and coarse-grained hand made papers of many kinds and prices—all worth while trying. Tinted papers are particularly suitable for sunsets and evening subjects, and with the judicious use of a little body-colour, fascinating effects can be obtained on them.

Most artists, even the best, have a very limited palette for general use. The advantage of this is that they get to know this particular range of colours, and can get the best out of it. Also every artist sees his subject from his own particular standpoint of colour, and chooses his palette to suit it. This should not, however, prevent any artist from trying new colours, and a certain number of these should be kept handy in case of emergency. Of course, any colour, or shade, can easily be obtained by mixing the primary colours, but there is a freshness in a colour straight from the pan, or tube, that is frequently absent in a mixed colour. For sunsets, since every known shade may be required, the emergency colours should include Naples yellow, chrome lemon, and rose madder. One of the most important colours of all in dealing with distance, either in a landscape or sky, is Cerulean blue. Mixed with white and a touch of Aureolin, it is unsurpassed for the rendering of distant hills, and the delicate turquoise-blue sky just above the horizon.

(2) The Photographer in Kashmir

The Indian Customs authorities admit one camera free of duty, if shipped as part of a passenger's luggage, and declared at the port of landing. The reflex camera can not be recommended by reason of its big size and weight. A cine-camera is quite useful for animated scenes like those one finds in bazaars, or at the festivals. But for architectural work a stand camera (with tilting back and rising front) with a lens of good covering power, and of large aperture, and also with an exposure meter is essential. A colour screen is a great advantage, with panchromatic plates or films. For taking photos inside caves, and also of ceilings in not well-lit buildings, a magnesium powder flash-lamp is of great assistance. Plates and films, rolled or in film packs, should be developed, or sent to be developed, as soon after exposure as possible.

Those who desire to photograph the scenes and the sights of Kashmir should arrange with some reliable firm of photographers to despatch Kodak films—in wooden boxes of one dozen reels each—to the various post offices, a list of which is printed in an appendix to this book. It should be arranged that the lid of the boxes should not be nailed down but screwed, and the back of the screwed top should bear (preferably in print) the full name and address of the firm, with postage stamps affixed, to cover the return freight. Such an arrangement will facilitate mutual transmission between the firm and the photographer, and keep the latter well equipped with films.

Views of Kashmir scenes and sights are available in many of the photographers' shops at Srinagar, and also on picture post cards, but few of them are of high order.

Beyond all doubt, the best photographs of Kashmir scenes and sights had been taken by Mr. R. B. Holmes (Photographer, of 115, The Mall, Peshawar); and they can be had, at Srinagar of the firm of Lambert, the well-known chemists, or direct from Peshawar. Mr. Holmes' set of Kashmir photographs include a fine selection in sepia and bromide studies, which deserve to be preserved in one or more albums, for they are works of art.

SPORTSMEN AND ANGLERS IN KASHMIR

(*a*) *Sports and Sportsmen*

The Jammu-Kashmir State is even now one of the best grounds for the sportsman, and equally so for pursuing the gentle art of fishing. Because the land was in danger of being "shot out," game is now carefully preserved—under the control of the Game Preservation Department—and there are, therefore, close seasons. The interests of sportmen (both big-game hunters and anglers) are well looked after, and the visitor is always sure of a courteous reception. And now that game laws have been brought into force, the inconsiderate massacre of wild life is stopped.

In the valley of Kashmir itself big-game shooting is practically confined to black bear, leopard and barasingha, the season for the latter being from September 15 to March 14. But in the outlying areas of the State, beyond the valley of Kashmir, large variety of heads can be obtained by the sportsman. The list includes barasingha, bear (red and black), burhel, goral, ibex, leopard, markhor, ovis ammon, ovis poli, serow, sharpu, show leopard, thar, and Tibetan antelope and gazelle. The chief areas for big-game shooting, beyond the valley of Kashmir, are Astor, Baltistan, Gurais, Kajnag, Kishtwar, Ladak and Wardwan. Sportsmen desirous of arranging a shooting trip should address the Game Warden, at Srinagar, for information with regard to licenses and rules. There are two periods: April 15th to July 15th, and July 16th to October 15th. The

second period is recommended as the passes are then open, and transport is less expensive.

It is well to deal with one of the recognised agencies, at Srinagar, for stores and camp kit. Sportsmen must bring with them the British-Indian license for not only rifles and guns, but also for revolvers, to be shown at the State Customs Post, on pain of the weapons being detained, if not retained. The Director, Visitors' Bureau, will not only give sportsmen useful information, but put them in touch with the Game Warden, and the recognised agencies. Of the numerous *shikar* agencies, the best known at Srinagar (all on the Bund, or in its neighbourhood) are the Army Agency, the Kashmir Express Company, Mohamad Baba, and also those mentioned as suppliers of fishing tackle in the section dealing with fishing. As regards the Kashmiri *shikari*—though a good one is essential—it is said that all are plausible, all lie unblushingly, and all produce excellent chits! One has to be, therefore, careful in one's selection of them; but when you have got a good *shikari*—even though you should take what he tells you not with a grain but with a ton of salt—you should stick to him.

As regards small-game shooting, perhaps more could be done for the sportsman by throwing open further tracts in the State—especially for ducks, which pass through Kashmir in large numbers, when migrating. The season opens in September, but ducks are very rarely "in" until the end of October. The variety of winged game is numerous in Kashmir. Chakor are everywhere on rocky, bushy ground; the *monal* pheasant can be had in the higher forests, common snipe abound and breed in May (placing their shallow grass nests in clumps of weeds in the sleugh lands); and on the lakes there are geese and ducks in abundance.

There are, at Srinagar, clever locksmiths, who also hire out rifles and supply ammunitions. When ordering stores, a sportsman should not forget to order cartridges. Full particulars about the rates for licenses for shooting and fishing will be found in *Game Laws Notification of Jammu and Kashmir State,* and in *Notes for Visitors to Kashmir,* issued (free) by the Director of Visitors' Bureau, Srinagar, both of which should be kept handy. Much useful information on the various aspects of shooting and fishing is also given in *Kashmir: The Switzerland of India* by "Dermot Norris."

II

(*b*) *Angling and Anglers*

While for those more energetically inclined there is big game shooting; for those less so, there is fishing, besides tennis, golf, polo, and bathing. The trout fishing in Kashmir is famous the world over, but there is also a certain amount of amusement to be had from the coarse fishing in the Jhelum, and the many waterways around Srinagar. To those who delight in fishing the vale of Kashmir is a veritable paradise, and the well-stocked trout streams of the State are popular resorts. To see the long line of house-boats moored along the banks of the Sindh river, at Ganderbal, is to realise how large the fishing fraternity is. As regards river fishing, only *churu* and *chush* (coarse fish of the barbel species) can be got at from the house-boats. The lowest Sind trout water can be fished at Ganderbal, and the lower Sind can also be fished, if one has a car at that place. Tongas are generally to be had at Ganderbal, during the summer, and house-boats can easily be moved down and kept there.

As for trout fishing, which is the best to be had in Kashmir, trout were first introduced into the lakes and rivers of Kashmir, in 1901. Later, hatcheries were established at Harwan (near Srinagar) and at Achhabal, from which trout are supplied to buyers at exorbitant rates. Most of the streams in Kashmir have since been stocked with trout. All waters open on 1st April, and close on September 30th. The various waters are not all at their best at the same time; and to get the best results the angler should first enquire which waters are the best at the time he proposes to fish. As the best waters naturally get booked up first—though good waters are frequently available even late in the season —it is advisable to effect booking as early as possible. Enquiries, regarding license and booking waters, should be addressed to the Game Warden, Srinagar. Rods, of all kinds and at all prices, as well as tackle and flies, can be obtained at Srinagar from several fishing-tackle dealers—one of the best-known being Gaffaras, on the Srinagar Bund. There are also a number of agencies at Srinagar, which specialise in booking trout waters, and making all camp arrangements for their clients. Of these agencies Cockburns, Bahar Shah, Munawar Shah, and Samad Shah (all on the Bund) are well known. Practical information on the subject is available in "Dermot Norris's" book, mentioned above, as also in Colonel Wilson's *Trout Fishing in Kashmir,* and Skene Dhu's *The Angler in India.* Another book called *Hints on Fly Fishing and Fly Tying,* by Lt.Col. Phayre (Thacker & Co., Bombay), though not dealing specifically with fishing in Kashmir, contains information, which is likely to be highly useful to the angler in that country. The information given in these books may be usefully supplemented by what is

available in an illustrated, official, work (issued by the Manager of Publications, Delhi) called *Preliminary Guide to Indian Fish, Fisheries, Methods of Fishing and Curing,* which (though not dealing specifically with Kashmir) contains much data which will be of great utility to anglers in that State. The Secretary, Kashmir Fishing Club, at Srinagar, will also furnish useful information to anglers, as also the officer in charge of the Game Preservation Department.

(*c*) *Fishing in Kashmir*

With a ripple of laughter gay
The river invitingly calls
And sings, "come away! come away!"
To my brink where the willow falls,
Where the emerald green-sward slopes
And reeds of a ruby red hue
Entwine into long jewelled dew.
Beneath this projecting tree root
A brown, speckled trout often lies,
And sportsmen endeavour to suit
His palate with delicate flies.

From "Trout Fishing in Kashmir" (The River's Tale). In Mrs. Percy Brown's *Chenar Leaves.*

Those who only know Kashmir from their experience of a stay at Srinagar, or even Gulmarg, have to learn a great deal of the real delights of that wonderful country, for its attractiveness lies chiefly in its many side-valleys with their magnificent scenery, rich forests, and the splashing mountain streams. Trekking and camping, which is generally fascinating, is particularly so in Kashmir—especially when trout fishing is added to the delights of an outdoor life. Many of the trout waters in Kashmir, are within a day's journey from

Srinagar, and can be reached by motor car, though the last few miles is over a rough country road. The river Bringhi, and its neighbouring streams, are the most accessible of the large choice open to the keen angler. Here are to be found not only the Bringhi itself (which is divided up into upper, middle, lower and lowest reaches) but also the Achhbal, the Desul, the Mahboub, and the Kokarnag streams, all of which hold good fish.

A motor drive of thirty odd miles along a metalled road, from Srinagar, brings one to Achhbal, where there is a dak bungalow, close to the Achhbal trout waters, from which this stream can be fished comfortably. Here also are the trout hatcheries, which are well worth a visit. Another eight miles along a *kutcha* road, which, however, is quite passable for cars in dry weather, and the Kokarnag river is reached. The road runs alongside this river right up to its source. Here the water gushes from the mountain in a cold fresh stream, and its source is a delightful spot for a camp well shaded by handsome walnut trees. The Kokarnag is one of the daily waters, and anglers may only book it for one day at a time. It usually affords excellent sport and one's full quota of fish is generally obtained.

II

If one is fishing at the lowest Bringhi it is most convenient to leave the car at a village couple of miles further on, and transport one's camp by coolies the short distance to the river, where there is an excellent camping ground, at the junction of the lower and the lowest reaches. This reach is at its best early in the season, as after the middle of June the water becomes very low. In April and May most of the big fish seem to congregate there, and good catches are usually made.

The lower Bringhi contains many good pools but it, as the middle Bringhi, is at its best later in the season. In May the fish would not look at a fly. The "Mill stream", which takes off from this reach, is a pretty little winding stream from which many good fish are taken, but the overhanging willows make casting a difficulty and a short rod is desirable. The three streams—the lower and lowest Bringhi, and also the Kokarnag—may be fished from one camp, which can be conveniently pitched near the Edigam village, at the junction of the lower and lowest Bringhi. From this camp the Kokarnag is only a short distance, and riding ponies can always be hired locally. Finally, a word as to flies. Minnows and spoons are only allowed on the lower and lowest Bringhi, and one inch Devons and fly spoons will be found useful. When fish are taken they can be caught on most flies, and if one's choice was restricted to three flies one should take a March brown, a peacock lure, and a coachman.

Anglers owe a great debt of gratitude to those who introduced trout into some of the beautiful mountain streams of Kashmir, at the beginning of the twentieth century. Thanks to their enterprise and keenness excellent trout fishing is now obtainable. The trout hatcheries at Harwan—beyond the Shalimar Gardens —and at Achhbal, enable the streams to be periodically restocked, and also allow of new waters to be continually thrown open to the fishing public. Any one interested in pisciculture should not fail to pay a visit to these hatcheries. Both are delightfully situated, especially that at Achhbal, which adjoins one of the loveliest of Moghal gardens. The trout fishing season in Kashmir is from April 1 to September 30, and the booking for



Manasbal Lake



Fishing Boat

the various waters is opened on the first of January each year, and reaches are allotted in order of application.

Applications for reservations of beats must be made to the Game Warden, at Srinagar. It is advisable to book early, but the visitor who has omitted to do this will usually be able to get some fishing through reservation not being taken up. The cost of a daily license is Rs. 7, and that for a week Rs. 30, whilst a license for the whole season may be obtained for Rs. 200. Practically all the trout waters are too far off for the angler to motor out and return the same day, in any comfort; it is more convenient and infinitely more pleasant to camp on the spot. Nothing could be pleasanter than the life in one of these fishing camps; situated on the bank of a rippling mountain stream in the midst of shady trees with a distant view of high snow-clad mountains. It is, provided the weather is fine, an ideal life. All camp equipment can easily be hired at Srinagar, and stores can be bought at any of the big shops along the Bund. There are several firms that specialise in fishing gear, and if the visitor so desires the whole "bundobast" of fixing up and running a camp will be undertaken by one or other of the numerous agencies.

Mahseer Fishing

In addition to trout fishing there is Mahseer fishing to be had in the neighbourhood of Sopor, Hingle and Shadipur. The season starts on July 15, and though the huge monsters that are caught in other parts of India are not to be found, in Kashmir, still fish of over 40 pounds are often landed. July and August are the best months, but as flies and mosquitos

abound at that time, fishing in this rather steamy and oppressive part of the valley, during these months, is not to be recommended.

(*d*) *Trout Fishing in Kashmir*

The following supplementary notes by an expert will be found useful.

It is advisable to know something about the Kashmir trout streams before actually booking, since sport varies, at different localities, according to the time of year. Competition for the best beats is keen, so it is a question of booking early, if one is certain of one's holiday, in Kashmir. One of the several excellent agencies, at Srinagar, will provide servants, tents, camp furniture, and stores, which will be delivered carefully packed for the bus, going to Achhabal, or any other trout fishing centre, from where you may easily ride or walk to your beat. The trout fishing season in Kashmir opens usually on April 1, and lasts until the end of September. Owing to keen competition for license, one should plan ahead to book one's streams early, and also overhaul one's fishing tackle box. There are about fifty trout waters open each year, the majority of which take two rods. Most of the beats are let out by the week, although there are a few that are restricted to one or two days every week, or fortnight. A list of trout waters, giving full particulars, may be obtained, on application, from the Game Warden of the Kashmir Government, at Srinagar. Even when there is a lot of early rain, and you expect the waters to be dirty, you are agreeably surprised to find that the streams clear off very quickly, and scarcely ever there is an unfishable day. The best lures and flies for Kashmir waters are:— Pheasant Tail, Peacock, Green Highlander, Jock Scott,

and March Brown. It is never much good fishing until the sun has been on the water for some time. During the afternoons you are likely to have good sport in the runs between pools, while in the mornings and evenings the pools themselves give the best results.

II

Tackle: A light fly rod, suitable for trout fishing in Kashmir, is all that is required. Also fifty yards of light dressed tapered line, with a tin of line dressing, so that dry fly can be tried if necessary; a small reel with an adjustable check, gut casts tapered to zx, or finer, if you can get them, are also required to complete one's fishing kit. Natural gut is almost impossible to get in the country at present.

Lures: Small flies, sizes 6 to 12, or smaller take best. In the mornings a dark body with grey wings and a touch of red, is most fancied, and in the evenings White Moth, Tag-of-Towel or May Fly. Fly spoon 3-8th of an inch, takes well, if there is a high wind blowing. It is not so effective on a calm day. Trolling will also prove effective well away from the boat, and large fish can sometimes be taken on dead bait, or spoon. Besides the more orthodox methods one can take fish with paste and grass-hopper.

Miscellaneous: Fly and fly spoon are best used from a boat, worked about ten or twelve yards from the bank. Casts are made between the bank and the boat, in small bays, under trees and rocks. The fish collect under certain trees at different seasons, when in flower or fruit, for berries, or drugged insects falling. This is more a matter of keen observation than any specified time or season. Certain insects swarm at the different seasons, and during the rains, so that success is largely a

matter of individual deduction, and suiting your fly to the fancied insect. The local *shikaris* are keen observers, and will generally pass on how one angler did well, and another failed. They are well worth considering if you are a novice, or new to fishing. Some of them also make up crude flies which are quite effective.

TREKKING AND CAMPING

Give to me the life I love,
Let the lave go by me;
Give the jolly heaven above,
And the by-way nigh me;
Bed in the bush with stars to see,
Bread I dip in the river;
There's the life for a man like me,
There's the life for ever.

—Robert Louis Stevenson.

Trekking, in the opinion of some, is the most expensive and the least comfortable method of spending one's holiday in Kashmir. But after the *dolce-far-niente* existence of the house-boats, the active man or woman is generally caught by a spirit of restlessness, and decides to trek and camp out in Kashmir, than which there is no better camping ground. Coolies are supposed to carry 24 seers only, but generally do not object to 30 seers, or even a maund. The amount of camp stores and kit which are to be carried is, of course, the ruling factor governing the number of coolies required, but it should work out to about Rs. 5 a march. As rice for servants cannot be obtained in the hills and has, therefore, to be carried, its consumption should be computed at about a seer per man per diem. A weighing-machine is necessary, also an axe, and a *pharua* for digging trenches round one's tent; the two latter are better bought at the first village *en route* for eight annas each, instead of the fancy polished articles sold by Sri-

nagar gunsmiths at Rs. 2 each. Kerosene oil is expensive in the interior, and difficult to carry, and candles afford the most convenient form of lighting in camp. Handy, windproof, candle-lanterns should, therefore, be taken in camp. For foot-wear nothing is more needed than woollen socks locally procurable, and grass shoes made by the *shikaris* out of rice-straw.

Visitors who intend to camp out should provide themselves on arrival at Srinagar with "yakdans" (wooden boxes covered with leather), wind-proof lanterns, field glasses, stout boots, camp furniture (bed, tables, and chairs) and above all "kiltas", which are round leather-covered baskets. Plenty of bedding and warm woollen covering—in the shape of blankets and rugs—are required for the spring and the autumn months; as also strong house linen, as the *dhobis* wash on stones with dire results. As for camp outfits—like tents and furniture—they can all be hired of any of the reliable agencies at reasonable monthly rent, and need not be, therefore, brought over. But one can do without furniture in the Lolab valley, in which there are a number of nicely-situated and fairly-furnished forest huts, which can be occupied, when available, with the permission of the Conservator of Forests, whose office is at Srinagar. The permission to occupy them should, however, be secured in advance, as there is great demand for them. As regards the rates of riding and pack ponies, and coolies, while on the march (outside the municipal limits of Srinagar), reference may be made to the schedules of official tariff prescribed in the *Notes for Visitors to Kashmir,* issued (free) by the Director of Visitor's Bureau, Srinagar. For the rest, those desirous of possessing detailed information on the subject dealt with in this section, should carefully study

Barbara Earl's *Trekking in Kashmir*.

Comfort in Camp

Swiss cottage tents, of a size according to one's taste, but not too large for transport, are necessary. The first point to look to is the tent itself. As it comes from the makers, it is usually fitted with pockets along both sides—these remarks refer generally to 80 lb. tents —and a cord just above it. The pockets are too large, and the rope running through the rings is of but little use for hanging things on, if there be any wind. One can make the tent twice as comfortable by making the pockets smaller by fresh divisions by sewing the rope at intervals of 6, 9 or 12 inches to the walls of the tent. Still greater comfort can be attained by sewing pockets and tapes *ad lid* on the walls. The best way to do this is to have the tent pitched before one starts, live in it with one's camp kit, and note where such pockets and tapes would best be placed. These can be utilised for numberless purposes, and by having small pockets one will not have miscellaneous things (like note paper, pipes, tobacco, cartridges, socks and other things) all jostling one another in large and bulging pockets. Toggles, such as are used on flags, are very useful at intervals of a foot, or so, down the angles of the walls—on which to hang clothes, and are easily made and fitted on by any one with a cane and jack-knife.

It is well to teach one's servants how to pitch a tent. First pace out a square of five to seven yards wide, and put in four tent pegs at the corners of the square. Then raise the tent and attach the four corner ropes to these pegs. Next, see to it that the ends of all the ropes are properly whipped with string, and that a few extra ropes and tent pegs are taken. A good

mallet or hammer is indispensable in camp, as also a small axe and an entrenching tool for cutting firewood, and trenching round one's tent. A wire stretched between the top of the poles, above the ridge-pole, prevents birds roosting on it, and certainly adds to the attractiveness of a camp. The camp furniture, including lamps and lanterns, must be in thorough good repair, and preferably new. For a waterproof bath that leaks, the waterproofing can be often renewed, to some extent, by rubbing in well with a thick lather of soap, and then steeping in a solution of common alum, about an ounce or so to a gallon of water. The servants should be properly fitted out, and have enough to keep them warm by day and night, and they should get a lift on a cart or on a pony, if the marches are long and tiring.

Those desirous of living comfortably in camp in the matter of food, must arrange to receive their supply periodically from their Srinagar grocer, or agent. But as carrying sufficiently large stocks for the whole trip would entail enlarging the size of the camping party, and utilising animal transport, to a larger extent, the scheme of getting certain quantities posted to the post office *en route*, from Srinagar, is conducive to great convenience. Every stage is not provided with a post office. This obviously requires varied types of parcels to contain rations for the number of days it may take to journey from one post office to another. These types may be marked from A to F, corresponding with three to eight days' rations, respectively. Thus the agent, or the firm, at Srinagar, may accomplish compliance with your needs, through parcels to the post officers *en route*. These provisions should take the staple form of vegetable products of various sorts, which prove perfectly sustaining, palatable, and digestible diet. By

submerging the tins into boiling water, you obtain a hot meal, which eliminates the formalities and difficulties associated with cooking.

PART III

DESCRIPTIVE AND REFLECTIVE

SRINAGAR, THE CAPITAL OF KASHMIR
A GENERAL SKETCH

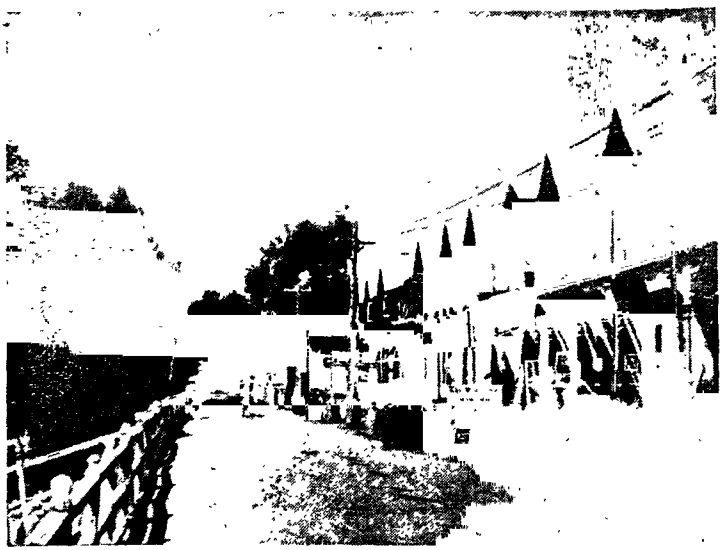
Srinagar's high way! Jhelum winds her length
By wooden houses tall,
And bridges which defy her currents' strength,
As swift she flows past all.

From "The Jhelum River", in Mrs. Percy Brown's *Chenar Leaves.*

Bathed in golden light,
"City of the plain",
Temples of Srinagar bright
Gleam forth, or hide again.

From "View Across the Valley of Kashmir" in Mrs. Percy Brown's *Chenar Leaves.*

Srinagar, "the city of the sun," the capital and the largest town in Kashmir, is built on either side of the river, Jhelum, and is spanned by seven picturesque bridges. The river is of considerable importance at Srinagar, as it forms the main thoroughfare to all parts of the city. Above the first bridge—the Amira Kadal —lies the European quarter with endless little waterways flanked by delightful grass spaces, shaded by immense *chenar* trees, where houseboats tie up for weeks, or even months, on end. The immediate vicinity of



The Bund

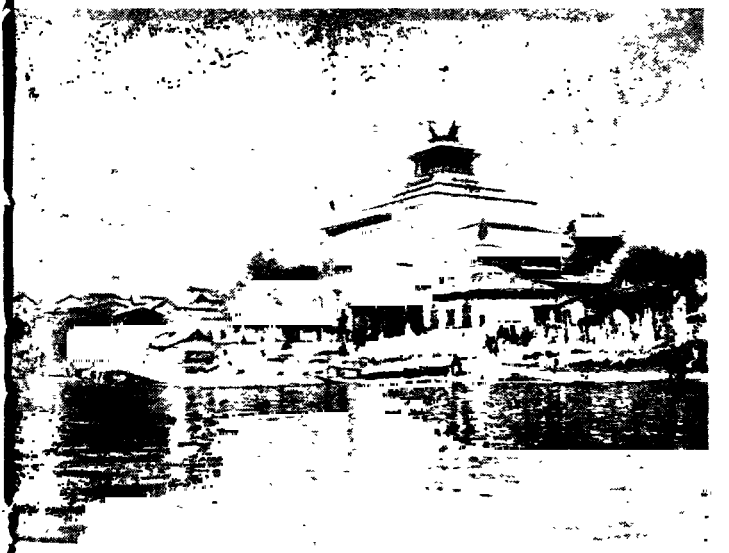
the river is Venice-like, presenting for miles and miles a water-front of conglomerated medley of quaint houses, temples and mosques, with a royal palace of the past, here and there thrown in, to break the monotony. The seven bridges, spanning the river, give a characteristic picturesqueness to the city, which is distinctly unique.

Srinagar, which stands on both banks of the river, extends for about three miles from north to south. It has few public buildings of interest to the visitor. The old palace (built by the Dogra rulers), overlooking the river, had been converted, by the present ruler of the State, into the Government Secretariat, to which purpose it had been adapted by remodelling and alterations. It presents an imposing facade, and is a majestic building on the river front. It had been replaced, as the official residence of the Maharaja, by a building in the suburbs, at Gupkar, in picturesque Swiss-cottage style, which is provided with modern amenities. With a view to prevent the inroads of disastrous floods in the Jhelum, the State had built, in recent years, high and durable bunds at Srinagar, which had succeeded in attaining the object in view. On the right hand of the bund there are now situated a large number of good shops, which deal in the various artistic goods turned out by the craftsmen of Kashmir. This portion of the bund is now the chief centre of shopping. Government had lately built a well-equipped market near the Exhibition grounds, which also is a good place for shopping. Srinagar is provided now with such necessary amenities of modern life, as electricity and waterworks; also clubs, libraries, a museum, and some good educational institutions.

II

Starting from the steps of the Srinagar Club and floating down the Jhelum, under the seven bridges of the city, is an enjoyable experience, for it is a city of numerous wooden houses, built up on high stone foundations, lining both sides of the river. No two houses are alike in size, height or style; a perfectly straight-fronted house will suddenly blossom into a carved wood balcony on the fifth floor, while its brother next door, broad and squat, will have dozens of little carved-wood lattice-windows. The first bridge—the Amira Kadal—under which you pass is a modern one, and just beyond on the left bank, is the new Secretariat which contains some wonderful painted walls and ceilings. It has been redecorated, and contains some beautiful reception rooms, including a wonderful durbar hall. The rich merchants and tradesmen are all clustered round and about the third bridge, having their sign-boards hanging on the walls of their houses, overlooking the river, from which you go up to their showrooms by steep flights of stairs.

A short distance below the third bridge is the Shah Hamadan mosque, one of the most sacred places to the Kashmir Muslims. Built entirely of wood, it is, in places, beautifully carved, and, with its attractive spire, has quite the look of a Burmese pagoda. Kashmir is noted for its geometric-panelled ceilings in pine, admirably fitted, and beautifully painted. Although this art is now extinct, the best example of it is the Shah Hamadan mosque, which is noted for its richly carved wood-work, and heavy-corbelled cornice. The interior of the mosque, which is entirely covered with panelling with geometrical patterns, merits careful inspection by



Shah Hamadan Mosque



The Third Bridge Srinagar

visitors interested in wood carving. On the opposite bank is the stone mosque (Pathar Masjid), and, as it was built by a woman, (Nur Jehan, Jehangir's wife), it has never been accepted as a sacred building. Drifting with the stream we glide slowly under the fourth and then the fifth bridge, originally picturesque wooden structures, and built on the cantilever system, on wooden piles, resting on a foundation of old boats sunk into the river bed; but now replaced by modern structures. Below the seventh bridge is the Yarkandi *serai*, where the caravans from Central Asia, with their strings of yaks and ponies, terminate their long journey from across the mountain ranges. After passing under the seventh and last bridge, and past the Chhatabal weir, the city is left behind, and a wonderful vista of the surrounding hills is seen across the rice fields on both sides of the river. The Chhatabal weir, is lowered in the first week of every Hindu month, when the river raises the water level, and increases facilities for navigation about the city, enabling large boats to traverse the canals and enter the lakes freely.

III

Srinagar is not unjustly described as the "Venice of India". The river, Jhelum, flowing through the midst of the city, as its chief thoroughfare, divides it into two almost equal parts, and is spanned (as stated above) by seven bridges over its main course. As the houses and shops—stretching along the banks of the river for over four miles—are approached generally from the waterside, their whereabouts are indicated as near the first bridge, or between the second and the third, and so on. On a shopping expedition one leaves one's houseboat, and getting into a light skiff—called *shikara*—is rowed,

or rows oneself, to one's destination. Living in a house-boat, carpeted with soft Kashmir rugs, one admires its furnishing of the finely-carved walnut suites (in the making of which the Kashmiri excels), or the cushions and the curtains worked with fine embroidery in beautiful designs, that adorn well-furnished houseboats, which slowly move up and down the Jhelum, and the adjoining lakes. The city lies in the midst of the great plain, like the bottom of a bowl, the edge of which is made by the grand circle of the highest mountains all round. It is a large city—with a busy and prosperous population of about two lakhs, and crowded with a large variety of shops. For those who want to make purchases, and to load themselves with the famous art-manufactures of Kashmir, there is an abundance of opportunity at Srinagar.

There is scarcely any city more enchanting than the capital of Kashmir. From whatever direction it is approached, the intense beauty of its setting immediately becomes evident, and it never fails the expectations raised in the visitor's mind. Though it is straggling, yet its picturesque houses and quaint bridges, surrounded with some of the loveliest of gardens, constitute a truly romantic scene. The whole face of the city—especially in the spring—is bejewelled with flowers which grow in profusion, even where the hand of man has not deliberately planted them. The Shalamar, the Chasma Shahi, the Nishat, and other famous gardens, and, above all, the Dal lake, what visions of glory are eternally theirs in the mind of the traveller, and what tales of historic splendour they recall of the days when some of the greatest of the Indo-Moghal Emperors lived amidst those lovely scenes! In the words of that great lyrist, Swinburne, Srinagar seems on a first visit



Chatterbal Weir



Birds Eye view of Srinager

Like a queen enchanted—
Girt about with beauty by day and night that creep,
Soft as breathless ripples that softly shorewards sweep—
Lies the lovely city.

Set on the Jhelum, Srinagar naturally recalls Venice, yet it haunts the traveller far more profoundly than does the jewel of the Adriatic. And beyond Srinagar, lie hills and valleys, mountains stretching white fingers to Heaven, beauteous glades, and rocky fortresses. Thus days can be spent exploring the Dal and the Anchar lakes adjoinnig the city, and the many canals and back-waters, full of strange wild-fowl, and spangled with lotus flowers, or visiting the beautiful terraced gardens planted by the Moghal Emperors, which constitute the unending charms of Srinagar. Giant and umbrageous *chenar* trees spread their green mantle above us, and a thousand feet up the Takht, with its ancient Hindu temple, throws its shadow along the margin of the Dal lake, where moored in the grateful shade of the willows at the water's edge, dozens and scores of houseboats—there are over two thousands of them—furnish pleasant holiday homes to tired workers from the plains.

IV

Srinagar has an altitude of 5,200 feet. In the winter months it lies beneath a mantle of snow, when Srinagar's house-boats lie up against Jhelum's banks, their gunwales and tops encrusted with snow. Snow-covered trees and snow-mantled houses, on the river-bank, lend charm to as delicate a winter landscape as artist ever drew. But from the beginning of April to the end of October it is a delightful place, except for the months of July and August, which

are uncomfortable. Many things can be done and enjoyed in a hundred places in the world, but where else can one find the varied beauties offered by Srinagar? The river, winding and turning, as reluctant to leave this beautiful valley as the enraptured lover his mistress, at last quits her at Baramulla in torrents of despair, rushing and hurling down the rocky gorge, that leads to the world outside. But at Srinagar, content and tranquil, calmly it flows, shaded by willow groves, adorned by *chenars,* through a green world bejewelled by king-fishers, girt round with mighty mountains, their snow-capped peaks marching away into the blue distance. The river bears a world of its own on its broad bosom. Boats of all kinds pass continually up and down—up, laboriously against the current, poled or dragged with straining muscles to frenzied chants and cries; down, deliciously drifting, indolently aided by a paddle.

Coming up the river, the eye catches the Takht, the thousand-feet high hill, which over-looks the city, and on which stands the famous Sankaracharya temple, which displays its beautiful outline when electrically illuminated of an evening. A steep ascent up the hill leads to the terrace of the temple which commands a beautiful and a perfect view of Srinagar and the Dal lake—a panorama at once superb and fascinating. These two ancient monuments of Srinagar, namely, the Hari Parbat fort, built by Emperor Akbar, and the Sankaracharya temple on the Takht hill, are beyond all doubt among places worth visiting, as both of them overlook the city, which is protected, so to say, by these two sentinels mounting guard on two sides of it, and screening it from the evil eye.

Srinagar has many gardens—some of which also

serve as excellent camping-grounds. Prominent amongst these is the Munshi Bagh, an orchard stretching half a mile along the river, and the Chenar Bagh, a lovely grove of trees lining the banks of the canal, which joins the Dal lake to the Jhelum river, a locality cool and affording shady camping grounds. Higher up above the first bridge are situated the civil station or the residential areas, with well-built bungalows and nicely laid-out gardens. Nedou's hotel is centrally situated in the civil lines, and is most comfortable and up-to-date. The churches, hospitals and nursing homes, Post and Telegraph offices, the Club, the Residency, the police station, the mail motor service and the railway agency, the cinemas and the shopping centres, are all in close proximity—either on or nearabout the river bund. Behind Nedou's hotel, the stream skirting the Chenar Bagh as well as both banks of the Jhelum river, above the first bridge, form the chief mooring places for houseboats.

V

Srinagar has many palatial buildings, prominent amongst which stands Nedou's hotel, with its annexes and large fruit and flower gardens. The Club specialises in many fields of sport, and the Residency is amidst wooded grounds with a popular avenue in the background, which adds to its charmingness. There are several State houses on the river bund for the guests of the Ruler, and the Maharajah's new palace, situated on the Gupkar Road, is highly picturesque. The Sri Pratap Museum remains open throughout the year, except on Thursdays and gazetted holidays, and the number of visitors to it is annually about half a lakh. Rare and illuminated manuscripts, and also illustrated with pictures and drawings; a set of old paintings, besides

numerous gold, silver and copper coins; and a large collection of the arts and crafts of Kashmir, are preserved in this well-organised museum. The total expenditure on the Departments of Archæology, Research and Museum, is about Rs. 20,000.

A visit to the State granaries, at Gulab-bagh, is an experience of great value, since you see here forty great containers, each fire-proof and rat-proof, and each capable of holding close on 400 tons, dotting about an ex-royal garden, with grass walks, and stately trees. Built of local timber, to a locally-evolved plan and design, they fit into the landscape as no other structures could have done. So perfect are the arrangements (for the turnover of stocks, and the extermination of vermin) that the total loss from all causes is very small. With these grain stores the department of supply is enabled to hold stores of enormous quantities of grain, which guarantees against devastation from famine, and help to stabilise prices at periods of scarcity.

VI

Flood Prevention and Reclamation

The construction of strategic roads, connecting Kashmir with the Punjab, has been followed by engineering undertakings on a large scale, as it was very soon realized that the chief hindrance towards prosperity lay in the constant floods which used to devastate Kashmir every few years. The river, Jhelum, winds its way with many bends and turns through the rich alluvial soil of the valley of Kashmir, until at Baramulla it reaches the eastern barrier of mountains, through which it forces its way with great violence, down narrow gorges, into the Punjab. Rain, when it fell, often

came in a deluge for days on end, and was not infrequently followed by a spell of hot weather, which brought down quantities of snow-water from the mountains. Unable to escape through the narrow gorges at Baramulla, the waters of the Jhelum, collected in the valley, rose sometimes as much as fifteen or twenty feet in a couple of days. On such occasions it inundated the whole valley and did incalculable harm to property, crops, and fruits. Only too frequently it burst through the embankments which surround the capital of Srinagar, and flooded the entire city, causing thereby very great misery to the citizens.

The scheme for averting the evils, caused by the floods, was conceived and executed by a distinguished engineer, who by means of three immense electric dredgers, managed to deepen the riverbed at Baramulla, and removed boulders of great weight and size from the gorge. The dredgers either worked by suction, or grappled up rocks and boulders by means of a scoop. The material excavated from the bottom of the river was passed through a long steel pipe supported by cranes, and deposited in heaps along each bank. In order to maintain the normal level of water in the river, under ordinary conditions, a dam also had been built. The bund at Srinagar had been raised, and is constantly watched during the flood season. The result of all these steps had been to reduce the force and the frequency of the floods, and the capital is now ever so much safer than before.

Thus most of the low-lying areas at Srinagar having been exposed to the danger of flood, the inhabitants had been obliged to resort to perpendicular expansion, when lateral extension was not possible or convenient. In pursuance of the scheme of flood protection, the

height of the bunds, along the banks of the river, and on the main canals, having been lately raised to prevent high-level water from over-topping them, several thousands of acres of land, suitable for building purposes, had been made available for the expansion of the city of Srinagar.

Dal lake Boulevard and the City Drainage

One of the principal charms of Srinagar is the lovely Dal lake. Not only is it frequented by thousands of visitors, but a considerable proportion of the tourist population finds a home in houseboats, moored on the margin of the lake. Till lately, however, there had been no suitable road along it. A fine broadway round the lake, fifteen miles in length, is now available; and it is being extended round the edge of the lake. It is called the Karan boulevard, and comprises a carriage way 24 feet wide, bordered on the one side by a foot-path 12 feet wide, and on the other by a riding track of the same width, sheltered by an avenue of *chenar* trees. Of the many picturesque drives round about Srinagar, the one mentioned above, is particularly lovely, as it winds along the banks of the lake, from below the palace of the Maharaja, at Gupkar. Leaving the water's edge, it runs through orchards of cherries, peaches, apricots, and past the road leading up to the exquisite little walled garden of Chashma Shahi and, further on, to the other two famous gardens of Nishat and Shalamar, right up to Harwan, the water-works reservoir.

Another drive takes one past the Naseem Bagh on the Dal lake—where the houseboats lie by the hundred —their gay awaitings and painted sides reflected in the water—past the great grove of *chenars* at the Naseem Bagh, and on to Gandarbal, where the snow waters of

the Sind river are crossed by a tall, slender wooden bridge. On these drives sunlight and shadow over fields and mountain-tops, orchards in fruit or in blossom; snowcapped peaks; and water in the lakes and the crystal-clear mountain streams, are highly attractive sights all the way.

Drainage and Waterworks

The great drainage scheme, now under execution, will enable Srinagar to take precedence in regard to hygienic conditions, not only over cities of equal size, but also over larger and wealthier cities in British India. The construction of the underground drainage of Srinagar was commenced in October, 1930, when a sum of Rs. 2½ lakhs was allotted by Government for the laying of main outfall sewer No. 1. The sewer is about 2½ miles long, and commands 14 divisions of the 28 into which the portions of the city, situated on the left bank of the river, has been divided. Considerable difficulty has been experienced both in excavation and in building the sewer, as the subsoil water lever is only four feet below the surface, and there is a layer of quicksand, three feet thick, at bed level, but the difficulties are being slowly got over, and the work is proceeding slowly but satisfactorily.

Lastly, an excellent and abundant supply of pure water had been provided for the summer capital of the State, by an extensive net-work of pipes fed from the very large reservoir at Harwan, twelve miles away from the city, and situated in the mountains on the Dal lake. A visit to Harwan is a delightful excursion of an afternoon. Until the opening of the water-works, cholera and other epidemics used to be a frequent visitant at Srinagar, but they had completely disappeared since

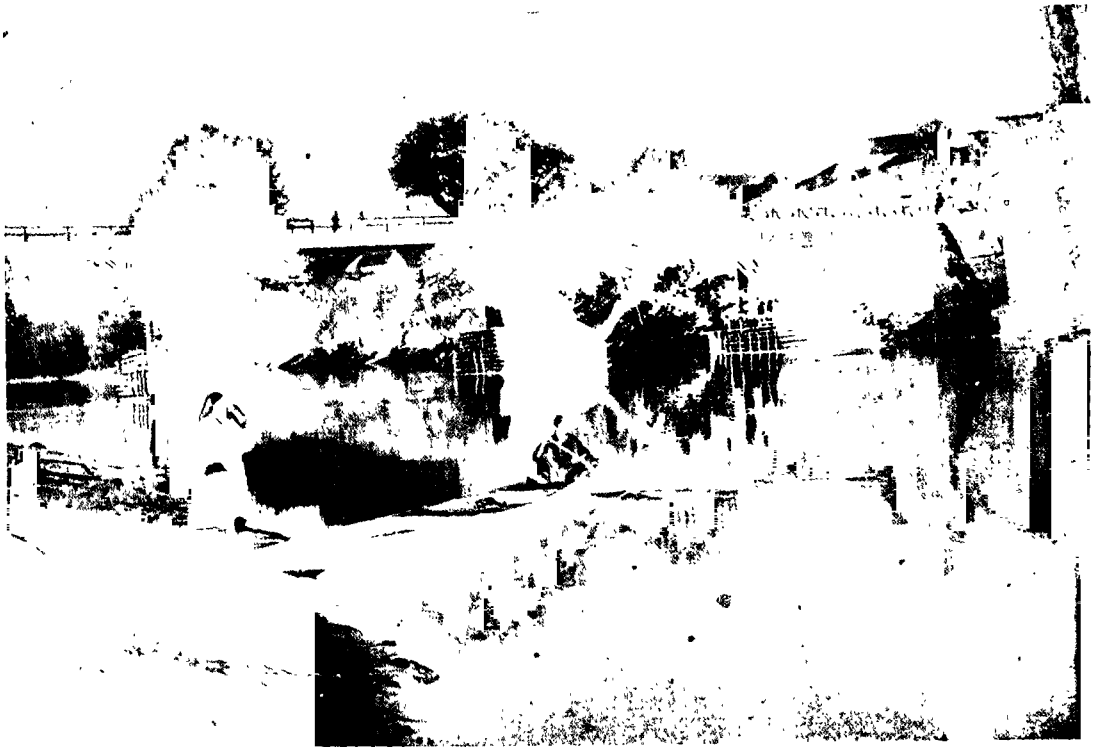
a plentiful supply of pure water was made available. Hydrants for the use of the public are conveniently placed all over the city, and the Srinagar water-works are one of the best in India.

VII

Srinagar Amenities

With a motor road running to within a few miles of Gulmarg—the hill station of Kashmir, situated at the height of 9,000 ft. on the Pir Panjal range—and another right up to Pahalgam, a famous health-resort, at an altitude of 7,000 feet in the Liddar valley —Kashmir has nearly as much to offer to those who like to take things easy, as to those for whom the ideal holiday embraces plenty of exercise. In Srinagar is to be found nearly every amenity that any modern Indian city can offer—electric lights, water-works, tennis and golf, comfortable hotels, clubs, and cinema; and thus the social round of work-a-day life, in the capital of Kashmir, need not change one jot, except for its back-ground. Adventurous treks with baggage ponies and coolies are not in everybody's line; but those who undertake them can wish for nothing better than to do them again! The Srinagar Club is naturally the great social centre. With the many amenities it provides—well-stocked library, fine golf course, well-kept tennis courts, and also several modern amusements, and creature comforts of all sorts—it is generally thronged of an evening, and it is here that the members meet to discuss, over cigarettes and cock-tails, the latest scandals, or the prospects of sport, or other news of interest.

Srinagar is well provided with tennis courts at the club, and also at the Nedou's hotel, in addition to



One of the Seven Quaint Wooden Bridges that make Beautiful the Jhelum River at Srinagar.

many private ones. An annual tennis tournament is held at the Club, usually at the end of May, when most of the best players from the Punjab, and even further afield, come up to compete for the handsome prizes offered. There are also several tennis courts at Gulmarg, though there tennis takes second place to golf. Golf can be enjoyed on an 18 hole link at Srinagar, but Gulmarg—as stated above—is the paradise for the devotees of golf, who are well catered for there, as the upper and lower courses, at Gulmarg, both of 18 holes, are probably the best in India. Dances galore take place at the Srinagar Club, and also at Nedou's hotel, where two or three fancy dress balls are held during the season, when valuable prizes are given for the best and most original costumes. Nedou's hotel also possesses a fine stage, and arranges for amateur theatricals, cabarets and other entertainments regularly. There is also at the hotel a good cinema, and bridge-playing—generally of the contract variety—is the order of an evening. If one is staying at Nedou's or a boarding-house, the question of garaging the car does not arise. But even if one lives in a house-boat, at Srinagar, a garage can easily be hired in the neighbourhood, while further afield there is always a convenient *chenar* tree under which to shelter the car. A tarpaulin sheet is useful for rainy days.

The telephone mileage in the State is fairly extensive, with two main exchange stations at Srinagar and Jammu and three branch ones at Anantnag, Satwari and Gulmarg. The automatic system has of late been partly introduced in Srinagar. A trunk telephone service links up the State with British India. Telegraphic communications extend to all important places throughout the State, and both telephone and telegraph services are worked efficiently. There are two wireless

stations, one at Jammu, and the other at Nowshera. Proposals for the establishment of aeronautical services between British India and the State are under consideration. It is intended to have one station at Srinagar and another at Jammu, when air service between Lahore and Srinagar is opened.

The celebration of His Highness the Maharajah's birthday, in September, is a time of great gaiety and festivities. The Maharajah enters Srinagar in State, and the procession of barges down the river, with their crews all dressed in yellow and white, is a highly picturesque sight. At night the city is illuminated, and with its receptions, durbars, garden parties and dinners, it is perhaps the most enjoyable time of the Srinagar season. The Dusserah celebrations also, which are held in October, are highly interesting to, and enjoyable by, visitors, when the parade of the Kashmir troops and the fireworks display are worth seeing.

ALPHABETICAL GAZETTEER OF EX-CURSIONS FROM SRINAGAR

Arranged in alphabetical order—for convenience of reference—is appended a series of notes on the scenes and sights to which interesting excursions may be made from Srinagar, many of them by car. Detailed information about them will be found at other places in this book, the pages relating to which can be easily found by looking for them in the index. A milage chart to many of them, showing the distances from Srinagar, is also appended.

Achhabal, garden is situated at a distance of forty miles from Srinagar, and about seven miles from Anantnag. The road throughout is metalled, and good for motoring. The garden, rising in three terraces, is famous for its limpid spring. The water, which is pure cold and refreshing, gushes out of the foot of the hill, which skirts the garden on the southern side. The garden round the spring, with its beautiful waterfalls, cascades and fountains, was laid out by Jahangir. There is a trout hatchery, which also is fed by the water of the spring. Outside the garden, there is a small camping ground shaded by *chenar* trees, and also a rest-house with catering arrangements, situated quite close to the camping ground.

Anantnag (or *Islamabad*) is the second city of Kashmir, in population and importance, and is famous mainly for its *gabbas,* (or floor-cloths and table-cloths),

which are worked in braided woollen embroidery. There is a rest-house at Khanabal, close by, though it would be better to camp at Bawan.

Bawan, two miles north of Martand, and close to Anantnag, is the most beautiful *chenar*-grove camping ground in Kashmir. The scenic beauty of the place is highly attractive, and one should be in camp here for some days while exploring the neighbouring scenes and sights.

Chashma Shahi, about four miles from Srinagar, a beautiful garden, with a courtyard containing many fruit trees, with the *chashma* (or the "royal spring") situated at the far end of the courtyard, and remarkable for the purity, coolness and refreshing quality of its water, with which its many fountains play. The garden, which was laid out by Shah Jehan, in 1632, stands on the hill-side above the Dal, and commands a beautiful view of the lake and its environments. As a State guest-house is attached to it, the garden is often closed to the public, and enquiries should, therefore, be made before a visit.

Dal is the most beautiful lake, adjoining Srinagar. It is about four miles long and two and a half miles broad. There are many beautiful spots around the Dal lake, where house-boats can be moored, and the famous Moghal gardens are situated on it.

Ganderbal is a small village on the banks of the Sindh river, at a distance of 13 miles from Srinagar, and 5,220 feet above the sea level. Visitors generally stay here, in July and August, in house-boats moored along the river. By road it is half an hour's drive from Srinagar. As at Pahalgam and Gulmarg, so at Ganderbal, there are Post and Telegraph offices, Government dispensary, and police station during the season. The

Sindh river and its tributaries supply fish in abundance. Ganderbal is the starting point of excursions to famous places in the Sindh valley—like Sonamarg, Baltal, the Zojila pass, and the Gangabal lake.

Gulmarg. Twenty-eight miles from Srinagar, this far-famed holiday resort is about 8,700 feet about the sea level. All the amenities of civilised life are to be found here, during the two seasons, the short one in winter, and the long one in summer. A magnificent panorama is unfolded to the view from the circular road, 7 miles long, which commands a view of the Nanga Parbat range and the whole of Kashmir valley. Khilanmarg, which is a favourite place for excursions from Gulmarg, affords a glorious view of the Kashmir valley and its surrounding mountain ranges, including the Nanga Parbat. It is 16,000 feet higher than Gulmarg and can be reached by a rough pony track through the forest. Towering over Khilanmarg is Apharwat, 14,000 feet above the sea level, with its picturesque blue lakes. One can ride to Khilanmarg and thence climb Apharwat on foot. Toshmaidan, which can be reached by three marches from Gulmarg, is one of the most beautiful *margs* (literally meadows or pasture-lands) of Kashmir. The path is steep, but fit for ponies.

Harwan, about three miles from Shalimar, is the splendid reservoir which supplies water to Srinagar. With its dark green water reflecting the lofty peaks of the Mahadeo hill, this artificial lake is one of the prettiest sights in Kashmir. A little distance below this lake is a reservoir for trout culture, which should not be missed when on a visit to Harwan, which is a pleasant trip and an excellent site for picnic.

Manasabal, situated towards the west of Srinagar,

is the prettiest lake in Kashmir, in point of scenic charm and natural beauty. The terraces, at its top, offer excellent camping grounds, and command a superb view of the lake and its charming environs.

Martand ruins, of the temple of the sun, are about five miles from Achhbal, and about the same distance by a direct road from Anantnag. They are wonderful architectural remains, and should not be missed on any account. Many experts have declared that it is worth while coming to Kashmir to see them.

Naseem Bagh is a fine green plain on the bank of the Dal lake, shaded by a wonderful grove of *chenars*. It is an ideal camping ground, situated at a distance of six miles from Srinagar. Bathing may be enjoyed here in ideal surroundings in the Nagin Bagh which is close by. A number of sailing boats, bathing boats and motor boats are available on hire.

Nishat Bagh (built by Asaf Khan, in Jahangir's reign) is close to Srinagar, and is situated on the eastern bank of the Dal lake. The approach to it is through the Dal lake and also by road. It is a popular excursion, two and a half miles beyond the famous Chasma Shahi. It is arranged in twelve terraces and its cascades and fountains, flower-beds and lawns, cypress and *chenar* trees, heighten the beauty of the prospect presented by the panorama of the Dal lake against the back-ground of imposing and magnificent mountains.

Pahalgam is situated at a distance of about sixty miles from Srinagar, at an altitude of about 7,000 feet above the sea level, in the heart of the finest side valley of Kashmir, known as the Liddar valley. The road to Pahalgam from Srinagar is suitable for motor and lorry traffic during the season. Pahalgam attracts an increasing number of visitors every summer. It has—during

the season—hotels, camping sites, Post and Telegraph offices, a Tehsil office, a Government dispensary, a police station, a conservancy staff, and good bazaars. It is is an important stage in the pilgrimage to the sacred cave of Amarnath, which is 27 miles away. The great Kolahoi glacier, another attraction for visitors, is 22 miles from Pahalgam. Those preferring quiet and rest, with gentle exercise, prefer Pahalgam to the gaieties of Gulmarg, during July and August.

Pampur, a village on the Banihal-Srinagar road, but a few miles from the capital, is famous for two things: (*a*) for palatable large-sized biscuits, called Pampur bread, which keep good for several days, and (*b*) for saffron fields in its neighbourhood, which are generally visited in autumn.

> Ye saffron fields! Ye saffron fields!
> Fair joyous beauty Kashmir yields,
> And flowery acres round Pampur
> Give up to patient gleaners poor
> Their golden dye—a plenteous store—
> Rich bounty Nature doth outpoor,
>
> From "Saffron Fields in Kashmir" in Mrs. Percy Brown's *Chenar Leaves*.

Shah-i-Hamdan mosque is situated in the heart of the city, and is a very fine specimen of Kashmir architecture in carved wood. It should be inspected without fail.

Shalamar garden, a favourite excursion from Srinagar, was built by the Moghul Emperor, Jehangir, in the beginning of the 17th century, and is the most famous Moghul garden in the valley. It lies about two miles beyond Nishat on the way to Harwan. It was laid out by Jehangir for his Empress Noor Jehan, with

whom he passed several summers here. The garden has many majestic *chenar* trees, and is ornamented with terraces and fountain. On one of the terraces is built a magnificent pavilion of black polished stone, closely resembling marble.

Sonamarg. This glacier valley, 8,750 feet above the sea level, presents one of the finest pieces of scenery in Kashmir, and is noted for its bracing climate. Large camping grounds are available here. The famous Amarnath cave and the well-known Kolahoi mountain in the Liddar valley are accessible from this place also. Snow trouts are available in the river at Sonamarg. It is situated in the Sindh valley, and is accessible from various places like Ganderbal and Manasbal.

Verinag, is fifty miles from Srinagar, and 16 miles from Anantnag, and 6,100 feet above the sea level. This most famous spring, in Kashmir, is situated at the foot of the Pir Panjal range, and has a large spring in an octagonal basin, and an arcade built by Jehangir. The limpid water flowing from the spring is one of the principal sources of the river Jhelum. Verinag is an attractive place for camping, there being many fine sites here for the purpose. The State orchards produce the finest and sweetest apples in the season. Interesting Moghal associations centre round here, and the climate is excellent. It can be easily approached from Upper Munda, on the Jammu-Srinagar route *via* Banihal.

Woolar, about six miles from the Manasbal lake, by a direct path, and about fourteen miles by the motor road, is an extensive sheet of water, stretching from the foot of the hill on the north to the town of Sopor. The river Jhelum enters the lake at its eastern apex, and leaves it near the town of Sopor, at its western extre-

mity. The Woolar is well worth a visit.

The Wular lake still laves there
Yon mountain's base, its sheen
An opalescence rare
Or tender, jade-like green.

(From "View Across the Valley of Kashmir" in Mrs. Percy Brown's *Chenar Leaves.*)

Great Wular! Lulled thy wooing winds now lie
Asleep upon the bosom of the lake,
Whose glassy surface mirrors hills and sky,
No ripple small thy clear reflections break,
Engirdling mountains delicate of hue
But wraith-like seem as morning mist beshrouds
Their lofty heights of pale translucent blue,
O'er-capped by banks of billowing white clouds.
Wide spread the waters of the lake serene,
A lingering link with Kashmir's ancient past—
The whole vale once embraced just such a scene
In times remote, for then 'twas one lake vast;

(From "The Wular Lake" in Mrs. Percy Brown's *Chenar Leaves.*)

Distance Chart

The following table shows the distance between Srinagar and the various places of excursion:—

Achhbal	39	miles
Aishmakam	47	,,
Anantnag (or Islamabad)	34	,,
Chashma Shahi	6	,,
Ganderbal	13	,,
Gupkar	4	,,
Harwan	11	,,
Islamabad (or Anantnag)	34	,,
Kulgam	47	,,

Manasbal	18	miles
Martand	42	„
Naseem Bagh	5	„
Nishat Bagh	7	„
Pahalgam	60	„
Saffron fields at Pampur	7 to 11	„
Shadipore	11	„
Shalimar	9	„
Sopor	31	„
Sumbal (for Manasbal)	17	„
Tangmarg (for Gulmarg)	24	„
Verinag	50	„
Woolar lake	14	„

THE TWO SRINAGAR LAKES AND THEIR ENVIRONS

1. THE DAL

The Dal lake is the delight of the worldling, and the retired abode of the recluse.—Abul Fazl, in *Aiein-e-Akbari.*

Perhaps in the whole world there is no corner so pleasant as the Dal lake.—Walter Lawrence, in *The Valley of Kashmir.*

Oh! to see it at sunset,—when warm o'er the Lake
Its splendour at parting a summer eve throws,
Like a bride full of blushes, when lingering to take
A last look of her mirror at night ere she goes!—

Or to see it by moonlight,—when mellowly shines
The light o'er its palaces, gardens, and shrines;
When the waterfalls gleam like a quick fall of stars,
And the nightingale's hymn from the Isle of Chenars,

Or at morn, when the magic of daylight awakes
A new wonder each minute, as slowly it breaks,
Hills, cupolas, fountains, call'd forth every one
Out of darkness, as they were just born of the Sun."
—*Moore's Lalla Rukh.*

What Kashmir is to the world, the Dal lake is to Kashmir. It is an epitome of all the glories of Kashmir, and a specialisation of each one of them. From the summit of the Takht, the one-thousand feet hill that overlooks Srinagar, a wondrous panorama greets the eye—three sides of the dreamy valley with its blue, winding river, and the far-away snow-covered moun-

tains; and, on the other, the placid Dal lake, which mirrors all the moods and fancies that the mind of man can conjure. Early morning, with the dark waters catching the growing light of day, and the shadows retiring to the bases of the eastern hills; high noon, and the breeze just ruffling the surface of the calm waters of the lake; evening, when variegated tints and shadows come into being and fill the scene; night when an unclouded moon flings a broad beam across its surface—in all these changing phases the great lake of Srinagar is ever wonderful, mysterious and sublime.

The Dal is a fairly large expanse of clear rush-fringed water, about four miles long and over two and a half miles broad, surrounded by the famous Moghal gardens, under a wall of mountains, the highest peak of which towers, sharpcut and snow-capped, against the translucent sky to a height of 12,000 feet. Moored round the shores of the lake, in the season, will be found hundreds of houseboats, whose occupants lead an arcadian life—bathing, lazing and idling, or making endless water excursions in the *shikaras*. On the north-west shore are the two most famous of the Moghal gardens, in Kashmir, namely the Nishat and the Shalamar. Both are very beautiful, with their fretted marble water slides, long fountain channels, masses of flowers, and *chenars* of immense size, casting their delightful shade over well-kept lawns. One of the most popular trips is thus a visit to the Dal lake, a lovely sheet of water with an individuality of its own, holding one's senses captive by the beauty of its tree-covered islands, its floating gardens, and, more than all, by the extraordinary light between passing clouds which suffuses the water in long strips of fleeting colours. On it are situated the Shalamar, the traditional spot of the reunion of Jehangir and his

lovely Empress, Nur Jehan, after their only quarrel, and also the Nishat, which was her favourite resort; besides a number of once splendid but now decayed gardens and pleasure resorts.

The Dal is loved alike by the visitor and the resident. Clear as crystal, its waters lie alternately in deep open spaces and in weedy stretches, where the lotus is but only of a hundred water-plants and flowers. Tiny islands covered with foliage, that only half reveals some gaily-painted mosque, or temple, form points of pilgrimage for numerous boats laden with worshippers. The shores present a succession of gardens—tree-embowered with age and hallowed by the memories of the Great Moghals, which hark back to sun-lit waters and shady groves, changing colours, cool fountains, ferns and mosses, sun-flecked walls, glistening steps, and days of ecstasy. The Naseem, that beautifully-named "garden of soft breezes"; the Shalamar (the "abode of love"), and the Nishat (the "place of pleasure")—green, terraced, shady pleasances, where cascades and fountains fill the air with spray; the Chashma Shahi (the "royal spring"), the view of the Dal lake from the terraces of which can never fade from memory; the dark ruins of the once picturesque Pari Mahal; and the wine-presses of Gupkar whose white walls are hung with the pale blue bunches of the wistaria, whose hedges flaunt the yellow moor-rose, and where the cineraria forms a contrast to the gaiety of the columbine and the jasmine—these are the watch-words with which to arm the memory for one's journey when out to spend an afternoon on the Dal.

The Dal lake is probably the chief attraction to the visitors who remain, in Kashmir, in the house-boat. On the south is the Pir Panjal range—almost a semi-

circle unbroken, with high mountain peaks covered with snow, and as the morning sun bathes them in its glory they stand out pure white, like glistening towers, in the sun-shine, a sight of which one never grows tired. To the east one sees Mahadeo and the nearer mountains, about nine thousand feet high. Right at the entrance is the Takht, a most interesting hill of one thousand feet height, composed of the oldest rock in the Himalayan range, and the product of a volcanic eruption, submerged and then lifted up its present position, and now the solitary hill in the Kashmir valley. In turn, it has been the site of a Buddhist, a Hindu, a Muslim, and now again a Hindu shrine. A wonderful view of the vale of Kashmir is seen from its top, which no visitor to Srinagar should miss. To the south-east there is the opening, down which flows the Jhelum river; otherwise the circle of mountains is complete with the mighty Haramukh, on its north-east corner, rising high above its rocky surroundings.

II

The Dal, whose beauties were so opulently chanted by the Irish poet, Moore,—in his now little-read poem, *Lalla Rukh*—is something more than a piece of exquisite water. It is a world in itself. Here are fields and orchards whose bloom drifts upon its translucent waters, and meadows enamelled with purple and gold; splendid trees—the *chenar,* the poplar, and the apricot, and the willows by the waterways; houses of the great and the humble, and the gardens of the Moghal Emperors; sheep feeding in the grassy glades, the ploughman behind his steers; little fish speeding like arrows through its limpid waters; the halcyons displaying their turquoise wings, the *bulbuls* singing in the

willows, and the turtle-doves whose music fills the atmosphere. Here are canoes carrying the people about their daily avocations, handsome women and lovely children, in barges laden with the produce of the floating gardens; *shikaras* that wait in line behind the flood-gates like gondolas near St. Mark's at Venice.

Here also are the floating gardens of Kashmir, and the gardens at work, carrying fresh soil across the lake where it widens, while their punting-poles shine like silver in the sunlight, and one of them (who is evidently love-sick) sings a sweet but sad *ghazal* in the stern. These floating gardens look like firm earth till you move away a yard or two, and then see them suspended in the lustrous water, while the dragon-flies flash about them with incredible speed. And ever beyond these there are the snow-capped peaks of the blue uprising mountains, imaged in the lake. So the Dal is a place that is apt to spoil one, since it is so accessible, its charm so little concealed. You have but to call a *shikara*, and in a moment you are launched upon the joys of the glorious Dal.

The Dal, being quite close to Srinagar, is a suburb of the city. It is connected with the Jhelum by a picturesque canal, called the Apple-tree-canal; and a massive gate-way near the village, Drogjun, regulates the flow of water into and out of the lake, which itself is about an hour's journey by the canal from the gate-way. Enclosed on three sides by an ampitheatre of hills, some of whose peaks rise to a height of 4,000 feet, and dotted with famous orchards and pleasure houses of the Great Moghals on the shore, the Dal is one of the loveliest spots in Kashmir, to which all sojourners at Srinagar needs must pay a visit. The lake is about ten square miles in area, but several causeways, and also

projecting marsh lands divide it into, at least, three unequal parts. Though a considerable portion of the marsh has been reclaimed, a fair portion of it still remains. The lake is full of vegetation—aquatic, semi-aquatic and submerged. The water, however, is perfectly clear, and it is very interesting to watch the coloured fishes and insects dashing in and out of the tangled mass of plants in the bed of the lake, which is nowhere very deep, except during heavy rains.

III

Now threading cool green tunnels long
Through Dal lake's willow water-ways
We tune our hearts to hear her song,
A song which varies with the days;
Our boat pursues reflections near
And 'twixt a tracery of leaves
Mountains of amethyst appear
Through filmy veils the soft air weaves,
All nature glows and throbs delight,
We lie entranced: the atmosphere
Bathed in this shining radiant light
Is steeped in opal colour clear.

From "Waterways in the Dal Lake" in Mrs. Percy Brown's *Chenar Leaves.*

You leave for the Dal at early dawn, before the melting snows have raised the level of the river, and so closed the great sluice gates of the lake. Early as is the hour, life is already afoot. Here are men standing placidly in the water taking their morning ablution, with the early light shining upon their faces, absorbed in the morning prayer. The boats are moving, though the day has just begun, and the sun is not yet risen behind the Takht. But the Hari Parbat fort is already bathed in an amber glow of light, and looks an im-

pressive proud castle on its hill. Upon the far snows of the Pir Panjal the sun had long been shining, but the eastern mountains, behind which his orb is concealed, are yet wrapped in deep violet shadows, while the Shalamar and the Nishat gardens still slumber in the embraces of the night. The waters below and about us are grey and green, and are gleaming with light, the birds are a-wing, and the sounds of increasing day are abroad; the plash of cars, the voices of women, the twittering of the swallows, as they swiftly skim the water, the strident crowing of cocks, the white geese sailing with their little brood like a fleet abroad; the orioles flitting like shafts of sun-light through the glades, while your *shikara* glides through the willows almost stealthily, without causing even a ripple.

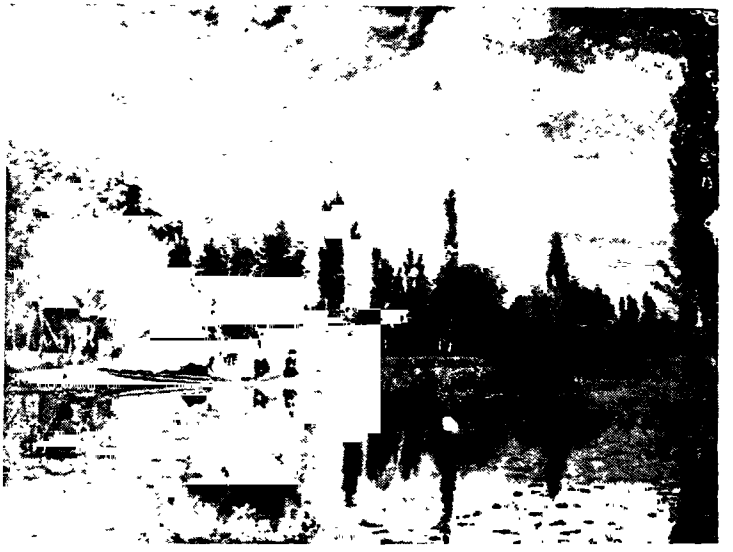
We come to Kraliyar, where a temple with its silvered roof is shining in the sun, and its stairs and carved balconies over the water are crowded with men and women bathing and at prayer. Beyond the temple there is a beautiful old bridge of the Moghal days, with the name of the builder on the marble under its shadowy arches, and about it a cluster of houses, with high garden-walls hung with vines. As we approach towards the famous Moghal gardens, the environment changes subtly from peasant homes in a fen country, from the pleasant scenes and events of rural life, to something that is visibly superb and noble. For here the mountains are very near, and their giant masses stand towering above the lake. Deep blue shadows lie about them, giving a lustre to their surface, and steep valleys fall profoundly to the waters. Yet between them and the lake there is room for the Imperial gardens in which the music of the doves is borne as if by enhancement across the unruffled surface of the lake. A high-

backed bridge makes a water-gate or portal to the garden and its Imperial pavilions. Every step you now take in the Moghal gardens carries you into a vista that is yet more exquisite, till your power of expression is numbed and the senses are over-come by a beauty which you can not grasp or describe. Of the Dal and its superb beauty, and of its many fascinating attractions one could write "much and long"; but:—

> We must return: the setting sun
> Extends the purple shadows deep;
> Our paddle's splash the only sound
> As stealing 'neath the shade we cling
> To Takht-i-Suliman's dark mound,
> While silent birds swift nest-ward wing.
>
> From "Water-Ways on the Dal Lake" in Mrs. Percy Brown's *Chenar Leaves*.

2. The Floating Gardens of the Dal

The floating gardens of the Dal are a unique feature of that famous lake. They are made of long strips of reed, moored at the four corners by poles driven into the bed of the lake, with heaps of weed and mud formed into small cones on the reeds. In fact, they are one of the many wonders of a wonderful country. For centuries past the produce of the floating gardens on the Dal had not only supplied some of the requirements of the people in the capital, but also those of Anantnag at the one end, and of Baramula at the other end of the valley—the only two other towns of Kashmir. The first view of a floating garden on the Dal is striking. As you are rowing along, suddenly what looks like a large piece of solid land appears floating towards you, looking like a raft made of crossed saplings, with a foot deep of soil, on which vegetables are growing! A young



The Canal leading to the Dal Lake



View of the Dal Lake

boy and a girl in boats, one on each side, are poling it along, for these rafts with their crops are easily moved from one place to another. A large part of the Dal lake is filled with these floating gardens, and to facilitate their removal, clear passages of water are left between them. Fresh earth is constantly added to them, till after some years of cultivation, they become almost as solid as dry land. The floating gardens lie mainly in the western portion of the lake *i.e.*, the portion towards the large open flats, and being more or less close to one another, they seem from a distance, like ordinary cultivated fields, cut up by narrow canals.

For centuries past systematic advantage had been taken of these floating lands by the Kashmiri cultivator, and long years of tillage had rendered these lands ever so much more productive. Ordinarily, the cultivator keeps his floating garden in position by means of long poles, and does not move them about from one place to another unnecessarily, still you see on occasions these floating gardens being moved about, and cases of their theft have also been reported! Small lands of this nature may be seen in process of formation in the shallow portions of the lake, though the systematic reclamation of marsh lands had rendered the formation of floating gardens now largely unnecessary. The bulk of the crops grown on the floating gardens is vegetables. Some cultivators make a specialty of growing cabbage, carrot, cauli-flower, beet, pea and other vegetables from imported seeds; but many of them raise heavy crops of potato, onion, aubergine, tomato, chilli and cucumber —all of which thrive on the very fertile lands of the floating gardens. Yellow gourds, white pumpkins, and melons, also figure largely among the vegetable produce of the floating gardens of the Dal lake.

And last but not least are the water-chestnuts, or *singharas,* the fruit of which ripen under water, and grow wild not only on the Dal but also on the Woolar lake. The letting of the latter for the privilege of gathering the fruit is a valuable source of income to the State, which it also grows in abundance on the Dal. It is gathered by the boatmen driving a pole in the bed of the lake, to which they tie their boat by means of a long rope. They row continuously in a circle, shortening the rope in the process, and at the same time collecting all the nuts in the centre. They are then scooped up in a small net fixed on the end of a long pole. The kernel, which is white and mealy, is either ground into flour, or is fried and so eaten.

Such then is the Dal lake at Srinagar—its charms are ineffable; its beauty indescribable; at any rate, in prose. Perhaps, the following stanza from Elizabeth Browning's famous poem, *Aurora Leigh,* might convey some faint idea of its idyllic picturesqueness:—

> Hills, vales, woods, netted in a silver mist,
> Farms, granges, doubled up among the hills,
> And cattle grazing in the watered vales,
> And cottage chimneys smoking from the woods,
> And cottage gardens smelling everywhere
> Confused with smell of orchards.

SOME IDYLLIC SCENES ROUND THE DAL

Tell Bal

From the ruined pleasance of Habbak, with all their emotional appeal, you pass in a *shikara* up the Arrah river, and find your house-boat moored in a shady corner under willow trees at Tell Bal. On either bank, there is a footpath shaded by close lines of young willow trees, through whose bars of light and shadow the people pass; one with a hoe to his labour in the fields another with his *huqqah* held before him, and a companion to beguile the way; another, a woman with her infant seated bright-eyed upon her shoulders and observant of the world. Along the stream, which flows at a gentle pace, a boat now and then passes laden with grass and fuel, or bricks from the city, whose owner with a placid joy upon his face sings some old love-song in a low under-tone that matches his mood and the sentiment of the little river. Along the banks under the green and gold of the willows, a black cow moves a few yards every hour, grazing the rich herbage by the water, a hen with her brood struts up and down, and a family of geese cackle contentedly, their white beauty imaged in the river's green surface. Away in the fields beyond the countless stems of the willow trees, a man's head with a white cap on it bobs up and down as he plies his hoe, and, under the shade of a mulberry by a cottage wall, his children are busily and happily at work; the lad sowing, the little girl at a spinning-wheel, and the baby gazing with large eyes at the footpath upon which strange things happen,

while hoopoes and oricles flash amongst the willow, and doves croon all through the summer hours.

Late in the evening of a summer day, when the shadows lengthen and the sunlight sweeps in great waves over the valley, you follow the little river, Arrah, up towards its source. It runs but a brief course from its snowy sources to the lake's edge, and at each step it seems to become more delicious, its green waters more transparent, its temperature colder than ice. Upon its banks there stand many a charming homestead, with cows about, and silky goats, and pretty children, and bare-legged women husking rice; and at one secluded corner you come upon a *ziarat*, a sort of religious idyll, hidden by the river's brink, under the shelter of one of the noblest *chenars* of the valley. Within, in the cloistral silence and peace of the enclosure, there are the shrines of dead saints, with jasmine growing through the roof, and coloured threads at the lattice, marking the vows of women eager for a child, and little *chirags*, the earthen lamp of the humble, with a pebble in each to save the oil. There is here also a mosque with wild roses, irises and fritillaries growing about it.

Leaving the *shikara*, which can be taken no further by reason of the increasing speed of the water as it sweeps over the pebbly shallows—you cross the bordering rice-fields to the village of Burzihama, and the high uplands above. Looking down upon from here the lake spreads before you and the river-level of the Jhelum, and in these intermediate lands that lie between the mountain and the valley, you try to picture the landscape. Turning away from here, you follow the stream to its junction with the waters, that passing from it, inspired the Shalamar and still give it life. These waters, which once they en-

tered the great garden, were bent to the will of a great Emperor, and made to play over marble and fall in cascades over compartments of light, with a joyous exuberance amongst the willow trees, flush with green margins bordered with wild roses, and the white iris that blooms above the bones of dead men. At Harwan, still higher up, they have been trapped to fill a lake of drinking water which now supplies the city of Srinagar, a work as characteristic in its purposes and execution of the modern temperament as the Shalamar was of that of the splendid Moghal. The hamlets that once filled this valley have been removed, and a natural park has grown up under the superb heights of Mahadeo, where the brown bear and the great Kashmir stag are protected, as well as other lesser creatures of the wild, Here now is a superb amphitheatre, with the lake as its arena, wrapt in stillness.

The Isle of Chenars

The isle of *chenars* offers a beautiful vantage point for a survey of the entire Dal lake, but it is sad with memories of departed glories. Of its four old *chenars* only one is yet in its vigorous prime. Lovely as is the scene that awaits one here at dawn, when the whole of this secluded corner of the world is bathed in the radiance of a new day, the impression it conveys is one of profound melancholy; so lone is the little island, so shattered are all its human associations. One can see that this small and solitary place was designed for pleasure, for the reception of singers and dancers, of an outer multitude in their boats upon the water, or it might be for the retreat of lovers who would be of the world, but would have it solely for themselves. But now the hooded crows alone find a habitation where

Jehangir and Nurjehan dallied with life, and nightingales had sung. Even the marble pavilion, with its white colonnades that graced the island in the days of the early European travellers, (like the practical Vigne and the sentimental Hugel), had disappeared, and the harsh ruins of the terraced platform, from which it rose, only detract from what might otherwise be a little pastoral island or soft meadow of daisies scattered on the grass. Nowhere else upon the shores of this lake, where the transitoriness of power is so strikingly yet beautifully portrayed, does one feel its tragedy as in the isle of *chenars*.

It is not till night has fallen that the painful emotions that brood about the island become stilled, and you are able to enter into its loveliness. Then there comes, as it were, a renascence of its earlier life. The sky is jewelled with stars, a young crescent moon hangs over the Naseem Bagh, and the surface of the lake is calm as *nirvana* itself. The mountains beyond Tel Bal are of so diaphanous a blue, where they project like some headland into the ocean, that they seem divested of all that is material, save of their forms alone; and the white summits and vast barrier of Pir Panjal are yet fainter like the visions of a dream. Lights burn under the dark water-line of the Naseem where some boats lie at anchor, and a twinkling comes from the not distant Hazrat Bal—the shrine of the Prophet's hair —with the sound of plaintive voices, intoning some litany of the night. The Takht stands up like a shadow in the starry night, and the high ramparts of Hari Parbat strung with their battlements against the gloom; but of the city of nearly a hundred and fifty thousand souls, that lies between them—the capital of Kashmir—there is no hint, neither in light nor sound.

The city is as completely veiled as though it had never been. The island stands in the deepest and most open part of the lake, and the clear waters encompass it like a sea. A deep silence engulfs it, and broods over it, in these dark hours, and generally there is not so much as the rustle of a leaf in the trees overhead. Yet the stars shine with an amazing brilliance, and the universe moves upon its appointed course. Wonderful, truly wonderful!

Hazrat Bal

Splendidly striking is the scene at Hazrat Bal, situated on the Dal, when the people are gathered together there for the festival of the Prophet's hair. As one sees across the waters the boats are gathering; and every vantage point along the shore, where willows and *chenars* yield shelter from the blinding sun, is closely packed with the prows of their boats, each laden with its load of pilgrims and holiday-makers from the city. Many of the boats are bedecked with beautiful embroidered rugs and cushions, upon which friends sit together in harmony, with silver *huqqahs* and musical instruments, and *samovars* and little cups of tea. The boats are bright with the faces of children and in the humbler ones there are women to add their charm; while here and there a courtezan with her brazen glance and red lips makes way in her boat through the assembled crowd, but the women of the upper classes stay sadly at home, as they still observe *purdah*.

Before the *ziarat* in its great court, under the *chenar* trees, a dense crowd is gathered for prayer, and there is scarcely room to stir. It is a quiet and orderly congregation which falls automatically into serried lines, which culminate in those who are assembled upon

the platform of the shrine, about the gilded litter in which is visible the person of the high priest. Within there are lights gleaming amidst the stately columns of the cedar, which support the roof of the *ziarat*. At intervals of space, amidst the kneeling multitude, there stand eloquent preachers, whose purpose it is to address them in the articles of their faith. The climax is reached when the whole mass of people rise and bend its head to the dust. In wonderful unison, these waves of humanity rise and fall, as though inspired by but one volition. It is a strange and stirring sight in the hot sunlight, and under the whispering shade of the great *chenar* trees. And when the service is over, and the Prophet's hair is held aloft, a milk-white dust ascends like incense from the soles of those who strain forward for a glimpse of the priceless relic, hiding the multitude from sight.

A Vision of Loveliness

The visitor to Kashmir must be very unresponsive to his surroundings who would not be moved by what he beholds of a summer afternoon, round about the Dal, or on a visit to the Moghal gardens. Above him will be the turquoise blue sky, and below his feet an emerald green turf, while the fountains will be squirting refreshing sprays; and all round him will be the snow-white peaks of the majestic mountains, over which will be cumuli of clouds banking up, and then drifting along, displaying as they do wonderful colours play upon the high cliffs, whose image is reflected on the sombre waters of the lake. At last when darkness is falling, the birds shall have ceased to sing, and the stars begun to shine. Under the green marble pillars of the northern colonnade of Shah Jehan's pavilion, facing

the serrated mountains and the white peak, so bright is the star-light that the mountain-wall is luminous, and the snow fields of Mahadeo are clearly visible, set, as it were, with the stars for jewels. You then see reflected in the waters the dark forms of the cypresses, and as you look above the constellations rise in the vault of heaven, and new stars emerge, from moment to moment, into vision. Afar off, outside the garden walls, you hear the rippling music of the stream and the voice of the night, such under-tones as pass for stillness; and when the light flickering like a glow-worm, passes at the far end of the garden, its reflection lights up the beautiful tracery on the pedestals of the marble columns, so polished is their surface.

There is in front of you the lake, a great pool of tranquil water, blue by day or moonlight where the sky looks into it, but white and opal where the ascending clouds throw their living image upon it, like a sheet of burnished silver here, like an embroidered carpet there, where the waterlilies rise upon their slender filaments to its surface. Blue and silver as are the valleys, and snow-white the mountain heights, yet under the rays of the noonday sun, all the high peaks are molten into one marvellous prism of light. So great they look, with the white cloud-towers mingling with their summits, that they seem to have no limits to their greatness. Thus you have a perfect vision made up of mountain, sky and water, and the frowning castle upon the Hari Parbat hill. Nor is this all; for close at hand, below the black marble throne, is the high stone wall of the garden with its vases filled with purple, and a pool with fountains set amidst the grass, upon which and the bordering roses their spray falls like mist. And upon either side of this there are far-reaching thickets of

Persian lilac in bloom. Inside the pavilion, from which all these wonders are meant to be seen, there is silence, which whispers of our frail mortality, and reconciles the soul to the mysterious inevitable.

In the midst of these lovely gardens, so beautiful both by day and by moonlight, you can not shake off the feeling, strive as well as you may, that you are moving amongst veiled shadows of a great past. In the place of the great and magnificent Moghul Emperors who built them, and who claimed to hold the world in fee, of the lovely women chosen for their perfection to add the last touch to this place of superlative excellence, there are now little sparrows building their nests under the fretted eaves, and rooks that chaffer within the inner court, and doves sheltering themselves from the summer noon. Yet is this place not quite saddening, like so many other relics of departed glory. Human ferocity had not reached this secluded corner; the dust and the havoc that appear in so many other places, once the chosen abode of kings, have had no power here over the beneficence of nature. The grass is as still green, the flowers as bright and scented, the waters as sparkling, and the vision of the world without as majestic and beautiful as they ever were in the days of Moghal prime. There is but enough of decay, and of the touch of a vanished hand, to remind us, however, to enjoy ourselves while we may, for as old Omar Khayyam characteristically put it:—

> And as the cock crew, those who stood before
> The tavern shouted: Open then the door!
> You know how little while we have to stay
> And, once departed, shall return no more.

THE MAR CANAL AND ANCHAR LAKE: AN IDYLL

The Mar canal—which connects the Dal and the Anchar lakes—is one of Srinagar's chief waterways, and is the daily thoroughfare of thousands. When made, or how, or by whom, or what its length or depth or width, or the cost or labour—with all these dry-as-dust data, facts and statistics we have no concern: we only know that it exists as a witching thing of beauty, as we gently glide through it. It begins in osier beds and willows, its wavelets lap the shade-chequered stones of a temple, and at first it is indistinct and hesitating in its course. A hundred tracks through the water-weeds invite us; the right one disappears a few boats' lengths ahead round a crumbling, creeper-covered building. The clinging tendrils close in again where our *shikara* has passed. The Mar canal wanders on—a thing of dreams and fancies—amid a maze of toppling houses, between walls of great hewn stones, where slownodding poppies cling and vines cluster. A slum; yes but one where the orange-breasted, blue-winged king-fisher has his home; where the iris lavishes its wealth of yellow, white, and purple; where the sky is radiant between the gables, and the sun makes charming, in brilliancy and shade, alike what it touches and what it passes by. "Willow-pattern" bridges, heaven only knows how old, span it at intervals. Heaped up on either hand are the wooden structures that are home to

man and beast, with balconies and lattices carved in intricate designs, and moulded cornices from which are hung the graceful slender "ear-rings." Here, where there is nothing studied for effect, where men live to love and die, nature yet triumphs supreme. Here man does not mar her works; he is part of them and they of him. Verily, from end to end, the Mar canal appeals to artists.

The Anchar Lake and its Lotus

Another lake of Srinagar is the Anchar, which is five miles long and two miles broad, and which the Mar canal connects it with the Dal. But though these two lakes are curiously unlike, yet both are beautiful. The Dal has no suggestion of forlornness; but in the Anchar, man seems an intruder. A lonely stretch of water, it extends in grey mistiness to the far-off mountains, like some great unfinished masterpiece. To man the water fowls have yielded up the Dal; but at Anchar they muster strong in their thousands, and its reedy channels are full of various kinds of birds. But lonely though the Anchar is—as compared with the Dal—it has yet the merit of producing in profusion lovely lotus, and for this reason it is visited when that flower is in blossom, in late July and August. At the end of the valley, Haramukh throned on snow, looks out. Before you, where the hills open beyond the Dal, side by side with the Takht, smallest of famous hills, and everywhere round and about, are poplars—straight and slender, sometimes in groups, sometimes alone; always beautiful, always unfamiliar, always associated with the grey-green density of willows.

At last you come to the first lotus—the outposts as it were, of the great multitude beyond the bund.

Growing among the reeds, their broad leaves lifted high above the water, rich in buds, they bloom with only a few half-opened flowers: while standing near at the edge of the reeds—old, wary and cynical—is a slender grey heron, awaiting critically the psychic moment for flight. And everywhere the swallows wheel, clinging to the green lotus buds to rest upon, skimming within a yard of you, with low quick twitterings, balancing for a brief moment on the *shikara* as it passes. You leave a farm to the right; on the left bounded by willows, and cleft by shining water-ways, are some floating gardens and homesteads as you go down to the bridge. Here and there great rosy heads of lotus bend to look at their lovely faces mirrored in the water, and their tall pretty yellow stems stand erect like sentinels. Boats slip silently by, loaded with lily leaves to the water's edge—romantic fodder for prosaic cows—and a fruit *dooŋga* passes, its mats lifted to show the gold and crimson beauty of its cargo. And so on to the bridge where ends the glory of the lotus—each flower, a thing of wonder in the delicate tints and golden crown, each leaf its complement in green perfection.

After this vision of the world of lotus all else is anti-climax. We paddle home in the quiet evening, grown suddenly grey and cool. Then the passing sun throws golden shafts on the pearly water of the Sindh river, in which cattle splash across in a pink sunset glow, and the white snows of Harmukh flush softly and beautifully. The Sindh is a broad river, silent and swift, yet there are few places where a man may not cross it on foot. It is not beautiful in itself, but as you paddle down its icy waters, their opalescence darkened by the sand and ruddy earth brought down by the rains, with its banks and islands thick with common flowers, and

great thatched or matted barges towing up, it is full of the romance and glamour that justly clings to the waterways in Kashmir.

THE MOGHAL GARDENS IN KASHMIR

When some face
Whilst butterfly and bee
O'er happy flowers, hovering, say
"We love thee! Only thee!"
Sweet, drowsy flowers closing up
Their dewy cups; the sun
Is sinking low, still late bees sup
'Til lingering day is done.

From "A Garden in Gulmarg" in Mrs. Percy Brown's *Chenar Leaves*.

A General Sketch

Like the Taj Mahal, at Agra, the two principal Moghal gardens, in Kashmir—situated on the Dal lake, close to Srinagar—are such, in their own line, as to beggar all description, and frustrate the effort of the pen or the brush to depict, delineate, or capture their charm, since their loveliness, being a perfect harmonious blend between man's handicraft and natural beauty, is indescribable. To see the far-famed Shalamar gardens, laid out by the Emperor Jehangir, or the no less famous Nishat Bagh, the garden beloved of his Empress Noor Jehan, of a summer afternoon, with their enchanting marble pavilions, the limpid water jutting out of the beautifully-fretted marble-slides, and the slender, sparkling fountains beneath the towering *chenar* trees, is to feel with the poet, that the scene is truly reminiscent of

when some face
Divinely fair unveils before our eyes,
Some woman beautiful unspeakably,
And the blood quickens, and the spirit leaps.

All the Moghal gardens, in Kashmir, are beauty-spots worth staying at, for some time, to enjoy their loveliness to the full. No visitor to Srinagar should omit to visit the Shalamar and the Nishat Baghs, and also the Chasma Shahi, the three renowned Moghal gardens, built near Srinagar, by Jehangir and Shah Jehan, for their wives. Fascinating marble pavilions, silvery cascades, gushing fountains, and tier upon tier of terraces laden with lovely banks of flowers, lend supreme attractiveness to those haunts of pleasure and delight—the Shalamar and the Nishat—especially when the fountains play, on Sundays and *fete* days. Groups of pleasure parties, in *shikaras* and *doonga* boats, visit these glorious gardens in spring and summer, to spend the day out, under the delightful shades of the *chenar* trees, to inhale the fragrance of the spring flowers, and to drink the cool waters of the fountains—than which there could be no better holiday-making.

The most famous of the Moghal gardens—the Shalamar, and the Nishat—the former the Emperor Jehangir's garden, and the latter that of his Empress, Noor Jehan—are each, in its own way, supremely beautiful. They both comprise fretted-marble water-slides, handsome fountains spouting limpid water, masses of loveliest flowers, with *chenar* trees of immense size casting their shade over velvet lawns. Every Sunday, throughout the summer, the fountains play and the gardens are then thronged with people in gorgeous raiment. The Dal lake, with its floating gardens, the late-summer lotuses that abound in it, and the peaks

of the rugged mountains all round, reflected in its clear and calm waters, with these glorious gardens on its edge, is not surpassed, on the authority of even experienced travellers, by even the world-famous Italian lakes—and though this view is not shared by a qualified visitor, Mr. Aldous Huxley, yet even he (in his *Jesting Pilate*) writes as follows:—

"The little Chashma Shahi is architecturally the most charming of the gardens near Srinagar. And the loveliest for trees and waters is Achhbal, at the upper end of the valley; while far-off Verinag, where Jehangir enclosed the blue deep source of the Jhelum in an octagonal tank, surrounded by arcades, has a strange and desolate beauty all its own. If the Kashmiri gardens are beautiful, that is the work not much of man as of Nature. The formal beds are fully of zinnias and scarlet cannas. The turf is fresh and green. The huge *chenar* trees go up into the pale, bright sky; their white trunks shine between the leaves, which the autumn has turned to a rusty vermilion. Behind them are the steep bare hills, crested already with snow. Their colour, where the sun strikes them, is a kind of glamourous gold, and, in the shadows, a deep intense indigo. Below, on the other side stretches the Dal lake, with the isolated fort crowned hill of Hari Parbat on the further shore."

If towards afternoon you leave for any of the Moghal gardens on the Dal, the sun blazing on the lake, you see boats, in its light, glowing like brass, steal away, their colours fading with the sun, into the violent shadows. The sun at last sinks behind the yellow gilt-edged hills, and the whole circle of the lake gleams with prismatic colours. The high crests of the Pir Panjal have that remote and crystal air, as of great jewels, and the bene-

diction of evening settles upon the water, like the peace of God which passeth all understanding:—

As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

The Naseem Bagh

Akbar was the first of the Great Moghals to visit Kashmir. Having built the massive fort at Hari Parbat, which even now overlooks Srinagar, he is said to have laid out the Naseem Bagh, on the slopes of the Dal lake, of which nothing but a few ruins and the avenues of *chenar* trees now remain to remind one of the first of the Moghal gardens in Kashmir. But it is even to-day the shadiest and the most picturesque of camping grounds in Kashmir, and a sufficiently long stay here in tents is delightful. The Naseem is the antithesis of the Nishat, for while the latter, with its rushing waters and sparkling fountains, is still in the prime of life, the Naseem is long since overtaken by serene, old age. In fact, it is truer to say that the Naseem is now no more a garden but a beautiful old park, with deep glades, through which the sunlight and shadow fall upon its velvet sward. It has in its grand way a touch of a deer-park; but it is no longer a work of Art. For one can measure its proportions, and see right through it now the mauve waters of the lake, and to the snow-spangled mountains beyond. The trees, still beautiful, are old and even dying. Most of them are hollow, and the central trunks of many of them are black and withered, their life prolonging itself for a

space in the great lateral branches—like an Empire in its decline.

Its old surrounding walls, that long shut out the vulgar world, have all but disappeared. You can trace them here and there, and their great foundations by the lake, but they and the conduits, and its pavilions and belvederes, its gardens of roses, narcissus and lilac, have long since passed into self-swelling mounds and grassy hollows. Yet the Naseem Bagh as a park lies open, a beautiful and ancient woodland, through which the lake breezes blow, making it the very abode of serene and tranquil peace, while its white iris clusters lend it an ethereal charm. Nightingales now sing in it, and doves coo and murmur; rooks make their homes in its hollow trees, and the little sparrows feed undisturbed upon its lawns. Kites wheel above it in the blue bays of the sky. The cattle of the country-side wander through its glades, and sheep browse upon its herbage; while upon days of festival, long files of the village people drift across it to the neighbouring *Ziarat* of Hazrat Bal. It is now an ideal place to idle in, camp out, and to ruminate on the passing show and vanity of life, since it is now a place of benedictions, chanting softly in undertones its *nunc dimittis;* a place for those who have turned the sunny side of the hill, and see before them the long shadowy vale of evening with its quiet joys and subdued enjoyments; a beautiful mellow old place such as one might come upon in only a very pleasant dream.

The Shalamar Bagh

O Shalamar! O Shalamar!
A rythmic sound in thy name rings
A dreamy cadence from afar

Within those syllables which sings
To use of love and joyous days;
To cast their spell on all who gaze
Upon this handiwork of love—
Reared in Jehangir's proudest days
Homage for Nur Mahal to prove.

From "The Shalamar Bagh" (A Mughal Garden on the Dal Lake) in Mrs. Percy Brown's *Chenar Leaves*

Many of the Moghal gardens in Kashmir—besides the Naseem Bagh—have disappeared, but fortunately the State maintains carefully two of the most interesting ones—namely, the Shalamar and the Nishat. The first of these was laid out by Jehangir in 1619. Beautifully situated on the shores of the Dal lake, about nine miles from Srinagar, the Shalamar ("The Abode of Love") is probably the finest known example of a Moghal summer residence, and is a typical example of Moghal gardening. It is approached, from Srinagar, both by a motor road, and also from the water along a tree-lined canal which connects the main entrance of the garden with the Dal lake. Six hundred yards long, and two hundred and sixty yards broad, it is divided into three parts, the whole being surrounded by a lofty wall. The entrance from the canal is the public garden, in which is a large pavilion known as the Diwan-i-Am. The central stream, which runs through the garden, emerges from beneath a black marble throne on which the Moghal Emperor used to sit when holding public audience.

The second, or the middle, part of the garden was reserved for the use of the Emperor, and consists of two shallow terraces. In the centre is another pavilion known as The Hall of Private Audience. Unfortu-

nately, only the carved stone base of the original building still remains. The entrance to the third part, or the ladies' garden, is flanked by two small guard-rooms. Inside the ladies' garden stands the main building—a beautiful pavilion of black marble surrounded by a tank in which play numerous fountains. The vista from this pavilion down the terraces, and over the Dal, is entrancingly beautiful, while behind, and overshadowing the whole, tower the snow-capped hills. As it is carefully looked after by the State, its original lay-out has not completely disappeared as yet.

The water for the fountains is obtained from a stream, which rises in the hills behind the garden, and now on Sundays and *fete* days, during spring and summer, they are made to play. Bernier, the French traveller, who visited Kashmir during Aurangzeb's time, wrote of this garden:—"The whole of the interior is painted and gilt, and on the walls of the chambers are inscribed certain sentences, written in dark and beautiful Persian characters. The four doors are extremely valuable being composed of large stones and supported by two beautiful pillars. The doors and pillars were found in some of the idol temples, demolished by Shah Jehan, and it is impossible to esteem their value. I cannot describe the nature of the stone, but it is far superior to porphyry or any species of marble."

If you do not choose to drive in a car to the Shalamar, but prefer to do so on the return journey, you will in that case have to ply your *shikara* of an afternoon across the silver, silver-grey water of the Dal, to the sound of plashing oars, and of the songs of a party out for a holiday. The bright colours of the *shikaras*, with their pink, red and orange, awnings, are reflected in the water, and scene is one of the brightest animation. The

approach lies through shallow marshy waters, lined with willows and covered with green scum. It is not till you reach the Diwan-i-Khas of Shah Jehan, that the dignity of the garden falls upon you. Here the black and green marbles are superb; and even in the dusk you can trace the amphitheatre of crags and mountains, and the snow-capped peak of Mahadeo, which rises majestically over the scene. Yet withal, this garden, suggests a pleasance, rather than an Imperial residence; which at one time it was.

"I ordered a stream to be diverted, so that a garden might be made, such that in beauty and sweetness there should not be in the inhabited world another like it." So wrote Jehangir in his famous *Memoirs,* and he evidently did achieve his object, as even now when, on a holiday, Shalamar is thronged with holiday-folk and the fountains are playing, its cascades of silver, quivering with light and animation, as they fall in rapturous music into the shining pools, present a spectacle, of a summer afternoon, which once seen cannot be obliterated from the mind.

The Nishat Bagh

"Garden of Gladness!" The name doth echo
Adown the centuries, and in us wakes
A chord responsive to the art which makes
The Mughal Court far-famed:
Which was the admiration of all eyes:
Still what a spell those stately gardens hold
And memories romantic oft recall
Of Kings and Queens—the fairest Nur Mahal,
Whose names live on, enshrined in their rich mould.

From "A Legend of the Nishat Bagh." (A Mughal Garden on the Dal Lake) in Mrs. Percy Brown's *Chenar Leaves.*



Shalamar Bagh



Nishat Bagh

Close to the Shalamar, and also situated like it on the edge of the Dal lake, lies the Nishat Bagh ("The Garden of Delight"), which was built by Asaf Khan, father-in-law of the Emperor Shah Jehan, and father of Mumtaz Mahal, the Emperor's favourite wife, and the lady of the Taj. While the Shalamar, being a royal garden, has three main divisions, the Nishat, being a private one, has only two—one for the owner and the other for his women-folk. Though built on much the same plan as its neighbour, the Nishat differs in some important respects. It is also called the "garden of terraces", as it has as many as twelve of them rising one above the other, flanked by bright rows of season flowers, relieved at intervals by magnificent *chenar* trees affording shade to the lawns, and also by slender cypresses standing like sentinels to guard, as it were, the purity of the water in the central water channel. It is thus a typical private garden of the Moghal nobles. The enclosure measures six hundred yards long and about four hundred yards wide. Being a private garden, it is divided—as stated above—into two portions, the one for general use, and the other exclusively for ladies, bounded by a high wall. There are octagonal towers at each end of the wall, and many marble thrones are scattered about the garden. The only roofed pavilion stands on the third terrace looking out over the Dal lake towards the snows of the Pir Panjal. Inside the building is a small tank in which at least one of the original stone fountains can still be seen. The garden is, generally speaking, gayer and less formal than the Shalamar, and during spring and summer the flower beds are a wonderful blaze of colour.

With a lavishness of space, and of height beyond height to the overwhelming lines of the mountains, the

Nishat rises in a series of twelve imperial terraces from the water's edge and is of a size and stateliness befitting the Moghal court at the height of its splendour. Much of its architectural beauty has suffered from the passing of the centuries, and many of its details have been lost or obscured in the vicissitudes to which so many of the princely palaces and gardens of that period have succumbed. Yet this superb garden still retains its perfection, and time has even added splendour to its trees, now at the very climax of their lives. It is, indeed, these gigantic *chenar* trees which, first and foremost, appeal to one's unmeasured admiration. There are groves of them, and each is a giant of its princely race. Then there are the great terraces, as superb in their dignity, and in their proportions, as on the day they were made, and one can not fail to admire the art with which they were designed to convey the impression of infinity, as of an endless series, passing into the high mountains which rise above them. The tenth terrace, which marks the approach to the Zenana, is the loftiest and most impressive, and it indicates the transition from the public to the secluded part of the garden.

At the far summit, where of old the beauties of the *harem* walked, there is a final belvedere, which commands (without itself being seen) the whole reach of the garden to the lake, and the world of loveliness beyond it. This innermost sanctuary (though now in ruins) is most lovely with its roof-garden, whose violet and purple glow like the robe of an Emperor through the sunlight scene of the *chenars*. At the wings, also, there are octagonal pavilions from which to look out upon the country-side, but these are now in decay. For the rest, there are beds now of brilliant flowers—roses which not only droop under the weight of their

own bloom, but sustain the fame of Kashmir by their perfection and luxuriant growth. Time has, indeed, destroyed much, but it has also added such mellow qualities as time alone can give, and you feel this when you see old brick pavements, once so formal, now become a part of the earth itself. Huge and umbrageous *chenar* trees stand by the terraces in all their pride of loveliness. The grass below is like a thick, high-class carpet, and the roof above a marvellous fabric of painted leaves dappled with light and shadow, of grey boughs, and little spaces of blue sky. There is light, vivid and splendid, all about you, but none that directly penetrates this natural canopy. The hot sunlight, and the gentle zephyrs of the garden, as they come, blown in ripples across the lake, combine to provide you with an Elysian climate, while the soaring fountains fill the garden with a mist, upon which there are graven all the colours of the prism. The colour note of this green and purple; its character majestic; its proportions so noble that, notwithstanding the high mountains and precipices that rise so far above it, it conveys the sense of dignity and greatness.

The Nagina Bagh as the Bathing Centre

The Nagina Bagh—which is six miles from Srinagar by road,—lies upon a secret water, a lake within a lake, and you may come upon it by chance, of an afternoon, when the sun blazing over the Dal, suggests an escape to some quieter and more sheltered spot. A canal by the bridge of Kraliyar carries the *shikara* into this side water, and lands you at the Nagina Bagh. Here you may have tea, and enjoy the reflections of mountain and woodland in the still deep waters; and, in the evening cool walk up the main thoroughfare of the old garden,

through its avenue of huge *chenars,* and its fields of poppied corn. A slumberous stillness, broken only by the murmuring of doves, lies upon this secluded garden, far as it is from the frequented highways of the lake. Its old buildings and towers, its pavilions, water-courses and flagged paths have all departed, its terraces lie hidden under grass, its formal beauties under the waving corn; yet it retains the sentiment of vanished days.

The Nagina Bagh faces the Takht-i-Sulaiman, the image of which dreams at its feet in the tranquil waters. Upon its right as one looks on this beautiful reflection, there is the castled hill of Hari Parbat, and beyond it the majesty and arctic splendour of the Pir Panjal. On its left there is the sun-warmed peak of Mahadeo, and the whole line of mountains which overhang the Nishat and the Shalamar, and brood in their serrated beauty over the northern and eastern shores of the Dal lake. Late in the evening when the sun is nearly gone, they are seized with a passionate glow of colour, that is of a crystal line, red or crimson, peculiar to them at this transitory moment; and it is here in the cool deeps of this inner water about the Nagina Bagh that one may look to perfection upon their motionless reflections, and entrancing beauty. As the glorious orb of the sun goes down slowly behind the snow-topped mountains, you see the startling colours fade, as though the glow which animated them were too ardent to last for more than a few rapturous moment. The stars now shine out, and Hari Parbat, outlined against the sky, ceases for one instant to be the proud citadel of a kingdom, and becomes in its amethystine loveliness the gossamer fabric of one's dreams. These wonders may be seen even by careless eyes, on a summer night, as one's boat passes slowly over the waters, on its homeward course, from the

Nagina Bagh to the exit of the waters of the Dal lake.

Long neglected, so popular has Nagina Bagh now become that during the summer months house-boats —with dressing rooms and diving boards—ring the entire lake and, except at the beginning of the season, *ghats* are very difficult to get; a row of shops has sprung up on the road behind the lake, and a number of garages have been built. There is even a Post Office to save visitors the trouble of sending two miles for their letters, and other amenities, including some good shops, are fast springing up. Bathing boats here have spring boards, and platforms of different heights for diving and shutes. On the main deck are dressing rooms for men and women, while the upper deck makes a splendid place for sun-bathing, and the display of multi-coloured and attractive swimming suits. Each boat possesses two or three wide smoothly-planed planks on which one can lie at ease, and by the gentlest paddling motion of the feet, drift slowly round amongst the more energetic swimmers. All this is provided for the sum of four annas per day, or at a slightly lower rate, if weekly or monthly tickets are taken.

Yet, even without these amenities, life at the Nagina Bagh can be very pleasant. A bath about 11 a.m., followed by a long sun-bath till lunch; a quiet read or sleep; early tea; another bath, followed by a stroll, brings one to dinner time. As night falls, the lake is ringed with the twinkling lights of the house-boats, and *shikaras* are seen crossing from boat to boat as visits are exchanged. The sound of gramophones and laughter, softened by distance, floats across the water—and Nagina Bagh then truly transforms itself into an earthly paradise. Though there are several places round about the Dal lake, where one may live delightful days, turn-

ing the warmer months—either in a houseboat, or in camp, there are few pleasanter than the Nagina Bagh, which has now become—owing to the craze for moonlight bathing picnics—a charming Lido for those who enjoy refreshing baths and active life, coupled with the amenities of civilisation.

The Chashma Shahi

To the Chashma Shahi, or the "Royal Spring" you drive along the highway, with its tall poplars like a regiment in line, in the incomparable freshness of the morning. You presently come to an orchard, in which you fain pause and gather a handful of cherries. For "the cherry", wrote the Emperor Jehangir, in his famous *Memoirs,* "is a fruit of pleasant flavour, and one can eat more of it than of other fruits. I have in a day eaten up a hundred and fifty of them"; an example that you may try to emulate upon a fine summer morning, on your way to the Chashma Shahi. And again; "there was an abundance of cherries on the trees, each of which looked, as it were, a round ruby, hanging like globes upon the branches", which is a very just observation of Jahangir's. At the Chashma-i-Shahi the Emperor, Shah Jehan, built in 1632, a pavilion, and laid out a little garden with fountains and waterfalls, in terraces lifted high above each other; and here one may still pass a day of enjoyment, and drink of the spring which gushes forth with the same purity and unfailing abundance as it did in his day. The Moghal buildings, with their graceful form, have passed away beyond recognition; and newer and less worthy ones (built by the last but one Sikh Governor, in 1842, and later restored by the Maharajas of Kashmir) have taken their place; but the beauty and seclusion of the spot survive.

Here was never any pomp or ceremonial, but it was and is place of exquisite repose; and it continues to this day haunted, as of old, by the divinity of the spring, and overlooked by mountains whose plumes are as the irridescent sheen of a peacock. It is now used sometimes as a State guest-house, but it is usually open to visitors.

Habbak Bagh

The garden at Habbak, to the north of the Naseem Bagh, was laid out by Saif Khan, the Moghal Governor of Kashmir, from 1655 to 1668, and it was called Saifabad after him. As he desired to make it excel the Nishat and the Shalamar in beauty, he brought a stream of water from the Sindh river, to feed the fountains, grottos and cascades in his garden. But before the work of construction was completed, he was summoned back to Delhi by Aurangzeb. As he had suddenly to depart, the garden has remained shadowless for want of the *chenar* and cypress trees, which he had deferred planting pending the supply of water. Yet the terraces of Habbak catch the eye from afar; and when one arrives at the garden, one realises that this was in plan and purpose the most stately of all the old Moghal gardens on the Dal lake.

Its ruined walls and outer bastions, its far-flung terraces and steep water-falls, its carved waterways and sunk pools still linger, in all the sadness of a great failure, to remind one of those glorious days. Here more than elsewhere, upon the borders of the Elysian lake, one is struck with the havoc that is so seldom absent from splendour in the East. All the old buildings are shattered beyond recovery, and the channels that glided are choked with weeds. Yet in their

midst the roses of a past age still struggle to live; yet are there some beautiful places in this garden of desolation. If you stand at its centre upon its loftiest terrace, where two aged cypresses still mount guard as sentinels, you will see about you fields of scarlet poppies, the lake shining below, and the snow-spangled mass of the Mahadeo hill rising into the mist of the morning sunlight, over its high walls and princely terraces. It is even now well worth a visit of an afternoon.

THE ACHHBAL GARDENS

Thy murmuring waters seem to bless,
As with a tender soft caress,
All who are lulled here by their fall
In garden fair of Achhbal:

From "The Mughal Garden at Achhbal" in Mrs. Percy Brown's *Chenar Leaves.*

Thirty-two miles by road from Srinagar lies Anantnag, otherwise known as Islamabad, the second city of Kashmir, and important as the starting place for excursions to Verinag, Achhbal, Martand, Pahalgam, and many other interesting places. Verinag, the source of the river Jhelum, was the favourite garden of Noor Jehan, and though long since in ruins, it still possesses splendid fruit orchards which produce the best and sweetest apples in the valley, for which there is very great demand in and outside Kashmir. There is another beautiful Moghal garden at Achhbal, about seven miles from Anantnag, along a good motor road. The garden is in three terraces, each terrace having a separate water-fall, and tanks and fountains. There is a small enclosure for trout culture near the garden, which also deserves a visit. Achhbal, laid out as a stately garden

by Jehangir, and known as his favourite pleasure resort, is smaller but is, in some respects, lovelier than the more famous Shalamar and Nishat Baghs on the shore of the Dal lake. Like them, it nestles in the gentle sloping lap of a mountain, and derives much of its picturesque beauty from the surrounding fir-clad mountains and valleys.

Whereas Shalamar and Nishat are dependent on distant sources for the water which enhances their charms so greatly, Achhbal glories in the most remarkable spring in Kashmir, which is described in the Ain-i-Akbari as "a fountain which shoots up to the height of a cubit, and is scarce equalled for its coldness, limpidity, and refreshing qualities; the sick that drink of it and persevere in a course of its water recover their health". Bernier wrote about it: "The water is so abundant that it ought rather be called a river than a fountain, and there is a lofty cascade which in its fall takes the form and colour of a large sheet, thirty or forty paces in length, producing the finest effect imaginable—especially at night when innumerable lamps fixed in parts of the wall, adapted for that purpose, are lighted under the sheet of water". A *baradari* with graceful arches spanned this water-course and, cooled by fountain-spray and rushing icy water, furnished an ideal retreat for the midday siesta.

The original building at Achhbal, having fallen into disrepair, was replaced (during the reign of Maharaja Ranbir Singh) by a building in Kashmiri style, erected on the old foundations. But the *hammam* of Jehangir still stands, and the earthen pipes used for conveying water to the Royal bath-room from the uppermost terrace of the garden are still intact. Scores of magnificent *chenar* trees, some probably dating back

to the laying-out of the garden, are scattered throughout the grounds, and also line the waterway as it takes its course, along the terraces, before assuming its natural role of a dashing mountain torrent. Spacious lawns and beds of exquisite flowers arranged in characteristic Moghal style, and interspersed with dressed-stone walks, add the final touches to the beauty of one of the great Moghal gardens of Kashmir. With the pomp and regal splendour of the old court days gone, and with all its natural beauty enhanced by the passage of time, Achhbal provides a unique setting for a *mela* in mid-June, which is thus the best occasion to visit the place. But it is charming and delightful all through the spring and the summer.

Verinag

The famous spring called Verinag, from which the Jhelum rises, is situated at the foot of the Banihal pass, and there are the relics here of an old Moghal garden. This spring was originally a shapeless pond, and water, oozing out from different places in it, spread about and formed a little marsh. The Emperor Jehangir, whose artistic taste is well known, built, in 1620, round the spring the octagonal tank of sculptured stones so that all the water was collected therein. Jehangir's son, Shah Jehan, who was no less a lover of natural beauty, constructed, in 1627, cascades and aqueducts through and around a fine garden, which he laid out in front of the spring. The water from the spring issues from the north-eastern side of a high and well-wooded hill, and is received into an octagonal stone basin ten feet deep. There are two stone slabs built into the southern and western walls round the spring, on which inscriptions in Persian prose and verse, in praise of the spring, and



Verinag, Source of the Jhelum



Achbal Gardens

the dates of the construction of the tank and aqueduct, are inscribed. The gardens are now in ruins, but they still produce some of the finest apples in Kashmir. Verinag, which has some excellent camping grounds, can be easily visited by a slight diversion, near Upper Munda from the road leading up or down from the Banihal pass, which is the main traffic route between Jammu and Srinagar.

THE PLAINS LAKES OF KASHMIR

I. The Manasbal Lake

The Manasbal is a jewel of a lake, and the loveliest in Kashmir. Only about two miles in diameter, it is of a beautiful jade-green colour, and, unlike most lakes in Kashmir, is wonderfully clear of weeds. You may motor right up to the lake, or leave the car at the village of Sumbal—seventeen miles from Srinagar, where there is a very picturesque wood-pile bridge which is, by the look of it, due to crash at any moment. Here you charter a mat-topped boat with a crew, and transfer yourself, your rugs, cushions and tiffin basket into it. Leaving the Jhelum, you are paddled up a canal for about a mile, and coming on to the lake make straight for the centre, where you may spend an hour bathing in the delightfully clear and icy-cold water. For lunch, you land at the "Lalla Rukh's garden"—actually the ruins of a Moghal garden built by Jehangir, the thick high walls and bastions of which still stand erect at the water's edge. Here, under the shadow of the umbrageous *chenars,* you have your meal *al fresco.* Then on to the boat again, where the rugs and cushions invite a siesta, while the crew paddle you gently around. The only energetic persons in sight are the fishermen spearing fish, from their small boats. The poet must have had some such scene in mind when he wrote the well-known stanza:—

> All was so still and sweet that day,
> The nestling shade, the rippling stream,

All life, all breath dissolved away
Into a golden dream;
Warm and sweet, scented shade
Drowsily caught the breeze and stirred,
Faint and low through the green glade
Came hum of bee and song of bird.

For tea you land at the top end of the lake, where stand huge shadowy *chenar* trees on the terraces, up the precipitous side. These also are the remains of an old Moghal garden, built by Akbar. All that is now left of its former glory are the majestic trees and the grassy terraces. Right at the top is a clear rill of water. Looking down from this height, the Manasbal makes an even more attractive picture with the setting sun—adding shades of rose and violet to the water and the surrounding hills, making an unforgettable scene, while the view of the first faint evening star, reflected in the heart of the placid waters of the lake, is a veritable sight for the gods.

Could any progress be more alluring than to be seated on cushions in a *shikara* propelled through the water by three or four paddles, changing from quick to slow rhythm in answer to a chanting cry! The banks of the narrow channel fall away; the boat speeds across the lake on to a tree-shaded green sward towards the middle of the lake, the water so still and clear that the silver fish can be seen darting through the miniature forests of their world. Refreshed and exhilarated beyond words, through an enchanted world of ever-changing colour—water, sky and mountains vying with one another in an incredible glory of rose, and gold, and blue—you rejoin your car at Sumbal, where the old bridge has now been replaced by a modern structure.

II. The Woolar Lake

The Woolar lake is six miles from Manasbal by a direct path, and fourteen by motor road. The largest fresh water Indian lake, it is twelve miles long and five miles wide—huge, frowning mountains rise purple and smoke-blue in the distance, and gaze into its depths, with a light breeze before which white-sailed yachts skim gracefully. Suddenly, there is a distant growl of thunder among the hills, clouds come billowing across the sky, and the boats fly for shelter. The water becomes the most marvellous translucent jade, and the mountains, mysterious and awesome, reflect every shade of purple in its troubled surface. The *shikara*, scurrying across it, just makes for the shelter of the great rocks by the shore before the wind hurls down, whipping the water into angry waves, which would swamp in a moment so frail a craft. The rain stabs the water with a million diamond thrusts. In ten minutes, however, it is over; the sun pushes aside the last cloud, and a flashing world reveals itself again. The Woolar, which can be reached from Srinagar by river, as well as by motor road, is a scenic sight worth seeing, and no visitor to Kashmir should miss it. In the breeding season wild ducks rear their young ones 'midst its weeds and willows, and it is a favourite centre for duck shooting. The scenic beauties of the Woolar are graphically delineated and vividly portrayed in the verses quoted below from Mrs. Percy Brown's *Chenar Leaves*:—

> "Haramukh" and "Nunga" majestically rear
> Heads o'er which mists hung are soon to disappear,
> The Wular lake still laves there
> Yon mountain's base, its sheen
> An opalescence rare, or tender, jade-like green.
> (From "View Across the Valley of Kashmir.")

Great Wular! Lulled thy wooing winds now lie
Asleep upon the bosom of the lake,
Whose glassy surface mirrors hills and sky,
No ripple small thy clear reflections break,
Engirdling mountains delicate of hue,
But wraith-like seem as morning mist beshrouds
Their lofty heights of pale translucent blue
O'er-capped by banks of billowing white clouds.
Wide spread the waters of the lake serene,
A lingering link with Kashmir's ancient past—
The whole vale once embraced just such a scene
In times remote, for then 'twas one lake vast;
Wild tempests sudden rise—the boldest quail!
Deep thunder roars, and lightning flashes bright,
White waves lash high and many now bewail
In fear and grief the dangers of their plight.
The fierce, primeval Daemon of the lake
In wrath doth rise, though straitened now his realm.
He spouts forth death as storm-tossed men forsake
Their shattered craft, o'erwhelmed, let go their helm.

(From "The Wular Lake".)

We seek now to pitch our white tent,
As throughout this encircling chain
Of mountains and forest we went,
Our freedom with naught to restrain!
Long ropes are now quickly pulled out
Camp furniture soon is in place;
The beauty which girds us about
Makes joyous each heart and each face!
Yon black forest shadow defines
A tumultuous torrent's wild flow
Towards the great Liddar, whose lines
Of white foam toss madly below,

From "Camp in the Liddar Valley" in Mrs. Percy Brown's *Chenar Leaves*.

Kashmir has long been recognised as an ideal country for camping and trekking, and consequently in July and August, when Srinagar gets uncomfortably warm, most people get away from it, either to temporary quarters at Gulmarg, or else to Pahalgam in the Liddar valley, or to Sonamarg or Nagmarg—to enjoy the delights of camping, and to avoid the discomforts incidental to summer residence in the main valley.

Should the wanderlust be in your blood, you may take the road—a road in name but mostly a mere pony track—over grassy *margs*, and along the sides of the rushing Sind waters, over old moraines, and long snow-slides in the shadows of immense limestone gorges canopied with great fir trees. It is a beautiful expedition. The first stage is accomplished by boat, or car, to

Gandarbal, where the Sind river flows down into the Jhelum. Here may be seen the caravans from and to Central Asia laden with tea and silks from China, and felts from Yarkand or Kashgar, or outward bound with the combined products of India and Europe. By slow marches, with baggage ponies, Sonamarg is reached along sides of the Sind river, through smiling fields of rice, and under lofty and well-wooded mountains. By easy stages—under the shadow of thick-wooded mountains, covered with forests of pine, fir and birch—lazing away the noonday hours by the side of little rivulets of cold water, under great walnut trees, you come to the glacier valley of Sonamarg. Here at 8,500 feet you find little mountain Alps, and if you thirst after snow and glacier, all around you are mountains running upto close on 16,000 feet. A short march from Sonamarg will bring you to Baltal, which lies among thick groves of birch, and is one of the most lovely places in Kashmir. Here you may camp, and may climb up over the Zoji La pass (11,500 feet), and from the top of it look on the superb picturesqueness of the Sind valley.

II

Again, Pahalgam, in the Liddar Valley, lies 62 miles from Srinagar, and is reached by car, or by private motor bus—which will transport all baggage, servants, tents, and other camp equipmnt for a modest charge. Here, at an altitude, of 7,000 feet, many people pitch camp, and remain for two or three months, exploring the surrounding hills, passes and valleys, with ever-increasing delight. Six miles further up the Liddar valley is Aro, encircled by snow-capped peaks, and ten miles further lies another camping ground at Lidarwat. From this point a trip may be made to the famous

Kolahoi, probably the easiest-reached glacier in the world, which lies at the foot of the great Kolahoi peak, the highest mountain in Kashmir, rising to a height of 17,800 feet. Nearby are several glacier lakes of the most wonderful emerald hues, set in little valleys thick with flowers. The adventurous may climb the glacier, and attempt to reach the summit of Mount Kolahoi itself. The total distance from Pahalgam, where motors are to be left, to the Kolahoi glaciers, is 24 miles.

Thus of the unique selection of trekking and camping trips, lasting from a week to two months, which Kashmir offers, the most popular (among the shorter trips) are the one from Srinagar up the Sind valley to Sonamarg, and from Anantnag (or Islamabad) up the Liddar valley. Both can be combined by crossing over from Sind to the Liddar valley, or *vice versa*. The crossing is practicable by several routes. The one from Sirbal (in the upper Sind valley) to Lidarwat includes a couple of hours of rather stiff, though not really difficult, climbing on snow up to 14,500 feet, where you find yourself right among grand mountain scenery, with the Kolahoi peaks dominating the panorama. The whole combined tour, with Srinagar as starting and terminal point, takes only about a fortnight, and is probably the most interesting trip that can be done in such a short time. From Sonamarg there is an alternative route westward to the Gangabal lake, 12,000 feet high, at the base of the sacred Harmukh mountain, from where a direct route leads down to the lower Sind valley.

Thus some of the finest scenery in Kashmir is to be found in the Sind valley, which leads up to the centre of the great snowy range of mountain that separates Kashmir from Ladakh. It is a valley enclosed by lofty

forest covered hills, broken by cliffs and crowned with snow peaks. The road to this valley leads through glades, shaded by trees of rich and varied foliage, with numerous wild flowers, and a growth of silver fir, sycamore and birch-bark delicately scenting the air. At the farther end of the valley is situated the famous sanitorium of Sonamarg, a beautiful camping ground, and well known as a glacier valley.

III

Gandarbal is the popular anchorage for anglers, and also for those setting out on treks up the Sind valley. From Gandarbal one can return to Srinagar by a different road, leading past the weed-covered Anchar Lake, and through several large villages, until it passes below the old Moghal fort of Hari Parbat and joins the Naseem Bagh road near the Dal gate. Yet another and longer drive is that round the Woolar lake, a hundred miles in all.

One leaves Srinagar by the Naseem Bagh road and goes through to Gandarbal. Here one begins to meet the picturesque Yarkandi and Tibetan traders, bringing pony loads of rugs and white *numdahs* down from their wild mountain homes to sell in the market of Srinagar. Some use shaggy yak-like animals instead of ponies. Seven miles further on, the road leads over a low, but steep, bare pass, and then to Manasabal, the loveliest lake in all Kashmir. If it is late summer and the great great pink water lilies are in bloom, the beauty of it is unbelievable. Manasabal leads across to the lovely Sind valley, and thence to Erin Nullah, which leads right up to the massive mountain, Haramukh. Beyond Manasabal the road goes through open country and paddy fields, with here and there a group of tall,

pale-trunked poplars pointing skywards. The little rough wooden bridges, spanning the ditches and streams, that lead across the road, look ridiculously inadequate to bear the weight of a car, but though they rattle and groan nothing actually gives way.

The Liddar valley extends for about 27 miles from Pahalgam which forms the starting place for expeditions to the higher mountains of the Himalayan range. The Kolahoi glacier, perhaps the most interesting place in Kashmir, 17,827 feet above the sea level, is situated at the head of Liddar valley. It is a good health resort to which tourists go to escape the heat of the plains. Pahalgam is the favourite hill-resort; and when the town-planning scheme is given effect to, it will rival the fame of Gulmarg. Once a village of shepherds, it is now full of pine forests arranged in two or three tiers on the hill plateau, where the visitors pitch their tents and camp for weeks at a time. The beautiful Shesnag river winds in and around the town, and affords swimming, fishing picnicking and other pleasures. The place is suitable also for sports like hiking and riding. The greenish blue waters of the river is of special interest to lovers of artistic surroundings, not to say anything of the bracing climate of this popular resort. Even a short stay in such a place recuperates health very quickly, and brings freshness to tired cheeks. Pahalgam in itself has many attractions for visitors. Excursions from it to the famous Amar Nath cave can be undertaken in easy marches, through the Liddar valley, by a route offering a great variety of mountain scenery, camping places, interesting climbs, and walks over passes covered with perpetual snow.

IV

The Lolab valley is another very beautiful and easily accessible valley in Kashmir. With its park-like meadows full of walnut and apple trees, it has a fascination of its own. It is also famous for the best breed of fowl in Kashmir. It is a little over 60 miles from Srinagar. The trip can be accomplished in a car up to Sopor. The Lolab has a number of fairly-furnished forest bungalows, which, though primarily intended for the use of the officers of the department, are made available for tourists, if permission be obtained beforehand from the head of the department, at Srinagar, which obviates the necessity of carrying much camp-kit. The return journey to Srinagar should be so planned as to include a day's halt at Nagmarg, a beautiful plateau overlooking the Woolar Lake.

MOTOR ROUTES (OUTSIDE SRINAGAR)

Kashmir has many attractions for the motorist. There is, of course, first, the unique journey to the country itself—the long run of about two hundred miles from Jammu or Rawalpindi, to Srinagar, through some of the most wonderful scenery in the world. But it is intended to deal here with hints on a few trips that one can take in Kashmir itself. For the most part, the tracts that are motorable are flat, though some of the roads take one well into the valleys of the great ranges. The long journey to Srinagar, *via* Rawalpindi, is completed by the thirty miles drive from Baramula along a perfectly flat country, through a splendid avenue of poplars, which is probably the longest in the world, and a similar drive of the same length from Khanabal to Srinagar, by the Banihal route. For obvious reasons, Srinagar must be the headquarters of the Kashmir tourist.

I

The first trip is the one that skirts the famous Dal lake, one of the most beautiful stretches of water in the world. It is true that it is a much more popular trip to take the journey in one of the *shikaras*, but if the object is to visit the well-known gardens (which are associated with the names of the Moghal Emperors, and which are among the great attractions of Srinagar), the motor trip is by far the better arrangement. The road runs along the south side of the conical Takht

that overlooks Srinagar and after a short distance we begin to get views of the Dal lake. It then crosses the low neck of land that joins the Takht to the higher hills around the lake. On the lake shore, we pass the wine factory, below which is seen a fine grove of trees. On the right we note several fine country-houses, and also several of those which the State places at the disposal of its guests. The very picturesque village of Thid is next passed, and it is worth turning aside to see the striking building, known as the Pari Mahal. Tanks and summer houses can be seen here and there, while there are also evidences of fine vineyards that were once developed here on a large scale. There is a famous garden near this point, known as the Chashma Shahi, which is worth a visit, for its pure and cool water bubbling out of a spring, though it does not compare in beauty with those which are the object of the trip. We have come about four miles, all the time getting enchanting views of mountain and lake scenery.

Nishat Bagh is reached after another two miles' run, and if the trip falls on the day when the fountains are playing, one will not be disappointed in this beautiful Moghal garden. Just walk through them revelling in the beauties of the tastefully-arranged flower beds, and admiring the water scheme, whereby the old engineers of the Moghal period gave just that cool atmosphere, that is so much desired in the hot days, even in Kashmir. Nishat Bagh is a truly wonderful garden, and it is difficult to tear oneself away from its be-flowered terraces. But turn now to the next garden, the Shalamar, some two miles distant. The road continues near the lake and, specially in the evening, the effects across the water are most striking. Who can forget the happy arrangement, or the historic associations, of these gardens,

situated as they are at the foot of picturesque towering hills? The road ends at Harwan, where is situated the highly picturesque reservoir, the source of the water-supply of Srinagar.

II

A second motor run from Srinagar will take you into quite a different type of scenery—along several places of eastern Kashmir, including the Achhbal gardens, second only to those round the Dal lake, for interest and beauty. Passing the temple of Pandrathan, the only remnant of ancient Srinagar, and well worth stopping at to see it, at about five miles from Srinagar, you come to a village called Panta Chhok, and if you are making the journey in October, the fields on either side of the road, will be found covered with saffron flowers, a very pretty sight. Travelling along the road, you are in constant sight of the river, which is crossed several times. Here, again, we find the dominant feature of Kashmir roads, the tall, upright, silvery, poplars which help to make most effective avenues. The first place of real importance is reached when we come to Avantipur, where are some of the ruins of old temples.

It is at once clear, as we walk over to the ruins, now carefully excavated and preserved by the State, that these temples are quite worth a visit. Anantnag (or Islamabad) is next reached. Near it, at Bawan—where a famous *chenar* grove makes a capital camping ground—you should see the fish pond where the sacred fish are reared and carefully preserved by the temple authorities, the water being black with thousands of them. The Bawan *chenar* grove, and its fish pond, are famous throughout Kashmir. A run from Anantnag of seven miles brings us to the gardens of Achhbal. When

the fountains are playing, they are most effective and, in certain seasons, there is a lavish display of flowers. Then there are few more beautifully-situated temples in the East than the one at Martand, which is reached after a short run from Anantnag. It is difficult to imagine anything more romantic than this old ruin, situated in full view of the great snow-topped mountains. Though in ruins, it is highly impressive. If Kashmir contained only this one temple, it would be worthwhile for the lover of ancient monuments to make a journey to see it, for it is a veritable gem of architecture.

MOTOR TRIP TO PAHALGAM: THE FAVOURITE SUMMER RESORT

Pahalgam, accessible from Srinagar by motor, is a favourite resort of both Europeans and Indians—particularly of the latter. The reason is that though Kashmir is full of beautiful old-world gardens, picturesque *margs,* green valleys with their foregrounds of flowers, and back-grounds of snowy mountains, yet to a man on a holiday, it is a problem how and where to pass it in the happy valley. Now from the point of view of grand mountain scenery, facilities of transport, arrangements for camping or housing accommodation, scope for sports (particularly fishing snow-trout), bracing climate, fresh-water springs, sketching in the lovely neighbourhood—there is nothing like Pahalgam, a beauty spot in the Liddar valley, justly beloved of artists, and lazers, though it does not possess the modern amenities of Gulmarg, to say nothing of Srinagar.

The nearest route to Pahalgam is *via* the Jammu-Banihal route, 60 miles north-east of Srinagar. Except for some small hotels (European and Indian), a few shops, and a post and telegraph office, it is all tent life here. Mountaineering—perhaps the healthiest sport—is available here in plenty. The Aru and the Sishnag hill-torrents, which meet at Pahalgam and form into a river-stream, are full of trout, and provide wonderful scenery for artists. The surrounding valleys and plateau afford good scope for long walks and picnics; the river with its icy cold water has several good bathing

places; the Kolahai glaciers are only a few miles from Pahalgam, while Biesaran, with the stiff two-mile climb through thick pine forests, ferns and moss, is a strenuous walk, and gives one a keen appetite. The rainfall—though sometimes unusually heavy—is generally moderate enough for comfortable residence in tents.

The hotel (for Indians) has two dozen rooms with separate baths, the charge being from Rs. 2-8-0 to Rs. 4 per day. Separate kitchen is provided, if one wishes to do one's own cooking, but the hotel provides reasonably good food at moderate charges. The European hotel also is well conducted on reasonable terms. Tents, equipped with furniture, and with *chholdaries* (to serve as kitchen) can be had at reasonable rates *e.g.*, a tent, large enough to accommodate four people, can be had for Rs. 15 to Rs. 20 a fortnight. One can select a site according to one's taste, at a charge of Rs. 2 for a fortnight, to be paid to the State. During the season, over a thousand tents are pitched at Pahalgam, which looks like a huge camp. Food provisions are available at the local shops, and milk, eggs, chicken and fish, are easily available. Fresh vegetables and fruits are received there almost daily from Srinagar, while imported stores also can be had from the local grocers. Living, on the whole, is reasonably cheap. But cooking utensils should be taken, and it is advisable and economical to take one's own servants, also water-proofs, or other protectives against rain.

There is a regular service of lorries during the season, carrying visitors to Pahalgam. The journey takes two days from Jammu. To come *via* the Jhelum valley route, one has to reach Pahalgam from Srinagar, from where there is a service to Anantnag, and from there to Pahalgam. But one can get direct (by lorry

or car service) to Pahalgam from Jammu. There is a chain of petrol pumps on both the roads for the convenience of motorists. From Pahalgam lorries run to Bawan, the loveliest camping ground in Kashmir, also to the Achhbal gardens, and to the Verinag spring, the source of the Jhelum. One can also obtain tents at Achhbal, and there is a small but good camping ground. Anantnag is the centre of business and of woollen embroidery works, and is, next to Srinagar, the most important town in the valley. After a sufficient stay at Pahalgam, one must move down for a stay at the Achhbal gardens, and visit the famous Martand temple and other interesting places, in the neighbourhood, by cars or tongas—the latter being available in the season.

GULMARG: THE HILL STATION OF KASHMIR

O! for the wind in the pine-wood trees
O! for the flowery scented breeze
In far Gulmarg! In far Gulmarg!
O! for the babbling brook's clear flow,
Dancing from Killan's heights below,
O! for the cold and gleaming snow
Which Apharwat doth proudly show.

From "Memories of Gulmarg" in Mrs. Percy Brown's *Chenar Leaves.*

Gulmarg—literally " the meadow of roses"—loftily perched on the Pir-Panjal, at an altitude of 8,700 feet, and at a distance of about 29 miles to the west of Srinagar, is long since established as the summer capital of Kashmir. It is, in every respect, a fashionable hill-station, like so many others in the Himalayas, and is also regarded the golfer's paradise—as it possesses splendid golf courses. It is reached from Tangmarg—at the end of the 24 miles motor road from Srinagar—by ascending five miles up a winding path, either on little hill-ponies, or in dandies. The journey, from Srinagar is likely to take about two hours. When going up from Tangmarg, the luggage should be divided into small packages, to enable the pony to struggle fairly comfortably up the steep climb.

Gulmurg can be reached from various places and by different routes, but the two most popular are those from Srinagar—mentioned above—and Baramulla, as both of them are by good motorable roads. From

Baramulla, the road passes through the world-renowned poplar avenue up to Narbal, the junction of Gulmarg Road, nine miles on this side of Srinagar. It gradually ascends the hill till Tangmarg is reached, where hundreds of coolies, pack ponies, riding ponies and dandies await the visitors, for an easy climb of three miles to Gulmarg—winding gracefully through pine forests to a beautiful panorama of flower-covered meadow, which you reach of an afternoon while the last rays of the setting sun, shining through an opening in scarlet clouds with a golden fringe, present a never-to-be-forgotten spectacle. The plateau of Gulmarg is surrounded by the famous seven-miles outer circular road, which runs through lovely pine forests, and affords a magnificent view of the valley and the Woolar Lake, including the glorious view of the Harmukh, and the well-known peak of Nanga Parbat.

At Gulmarg one can stay comfortably either at Nedou's hotel,—during the season, that is, from June to September—or take a furnished hut, through the Divisional Engineer, Srinagar, or some Srinagar agency, or by direct communication with the owner. The huts belong to private owners and are often charming, but the rents are now high, as much as Rs. 800 for the season (May to September) for quite a tiny one, and Rs 1,000 to Rs. 2,000 for the larger ones—the rent varying according to the size of the hut, and the standard of its equipment. Servants should be taken as they are not easily obtained there, but the local office of the Visitor's Bureau can supply them, of a sort, at a pinch. Firewood can be had for nothing, as one's servants fetch it out of the surrounding forests. Food and stores cost more than at Srinagar, since they have to be carried up there. Some of the Srinagar banks,

firms, and shops open branch offices up at Gulmarg during the season. All modern comforts and conveniences, including electric lighting, water-pipes, excellent shops, and Post and Telegraph offices, are found at Gulmarg during the season. Nedou's hotel provides good food and accommodation at reasonable rates. The two best houses are those of His Highness, and the British Resident—both built in prominent position. Thus, even a few day's stay at Gulmarg is regarded as absolutely essential for a visitor to Kashmir.

But life at Gulmarg is apt to be wearisome and monotonous unless one is interested in some sport—particularly tennis and golf in summer, or ski-ing in winter (it being the headquarters of the Ski-ing Club of India), for information about which one should refer to the old-established Srinagar firm of Pestonjee, the agents of the Club. Lovers of golf will find two really fine 18-hole courses. Tennis, the talkies, the theatrical performances organised by the Gulmarg Amateur Dramatic Society, the up-to-date library at the Station Club, and numerous attractive walks and rides, furnish plenty of diversion. Winter too, though severe, brings in hundreds of members of the Ski Club of India, who come at Christmas, and also in March. The trees also, at Gulmarg, are well spaced and close enough to afford skilful wood running. For the rest, one has constantly before one the glorious spectacle of the snow-capped peaks of the Nanga Parbat, which are clearly visible, and provide the crowning glory and finishing touch of natural beauty to Gulmarg. More than a hundred miles away, the magnificent Nanga Parbat—literally "the naked peak"—rises thousands of feet high above its neighbours, and culminates in the towering summit of 26,000 feet, at its topmost point

—it being one of the highest peaks in the Himalayas. Standing majestically, like a lone sentinel mounting guard on Gulmarg, it is truly an awe-inspiring sight, the view of which, if once seen, can never be forgotten. Even in June snow-capped hills overhang the green-turfed meadow, and on a sunny day the view across the vale of Kashmir to Nanga Parbat is distinctly impressive.

Outings from Gulmarg

Khillenmarg, at an altitude of about 10,000 feet, is just the place for picnic. It is only three miles from Gulmarg, and one can enjoy the ride through tall fir trees with graceful ivy clinging to them. The forest on the left, enclosed by a wooden fence, abounds in beautiful flowers and ferns, but, being in the catchment area of the Gulmarg, water supply, it is strictly closed to all. At Khillenmarg one finds a vast meadow covered with bright butter-cups, white, and blue anemones, varieties of primulas, sweet-scented columbine, and hundreds of other lovely flowers. Flocks of sheep, and herds of cattle, graze peacefully, and nearby is a spring, and a hut erected by the Ski Club of India. From here one obtains a grand view of the whole valley, and distant snow-covered mountains, and here till late in the spring ski-ing and tobogganing are available. Further up is the steep ascent of Apharwat, which enfolds several high and beautiful lakes, the most popular being Alpathri, 13,000 feet, which is also the easiest to reach. In the ascent one passes through stunted silver birch and beautiful rhododendrons, and can pick up some of the most varied and beautiful flowers of Kashmir. An afternoon trip can be arranged to Ferozpur Nallah, beloved of anglers. Up above the Nallah is an ava-

lanche, and the Nallah itself, gushing out furiously from underneath, is a wonderful sight.

Numerous competitions are held, at Gulmarg, throughout the season, including the amateur championship for men and women. From the beginning of June to the end of September Gulmarg is crowded; and dances, theatricals, gymkhanas, and other amusements follow each other in bewildering numbers. In brief, Gulmarg is a charming place where there is sport, varied and excellent, splendid scenery for the artist and layman, mountains for the climber, beautiful flowers for the botanist, and a vast unexplored field for the geologist; while to the lonely bachelor from the out-posts it means society, dancing, picnics, and a good time all around.

Great Baba Rishi! Venerated Pir!
Thy name Kashmiris deeply still revere:
From Gulmarg down the winding forest road
Each Friday pilgrims wend to thine abode,
Fair peaceful spot! Which brings uplifted thought
To those who have in truth their God here sought.

From "The Baba Rishi Ziarat" (Near Gulmarg) in Mrs. Percy Brown's *Chenar Leaves*.

The Ski Club of India—At Gulmarg

The plateau of Gulmarg is, in winter, the happy play-ground of the Ski Club of India, when members turn up in full strength, during the Christmas holidays. The Club possesses its own hut at Khillanmarg, where there are sleeping and messing arrangements, and a smaller one at Apharwat. For bolder spirits there is ski-jumping, and ski-joring for those who prefer being taken in tow. No ski-er, or would-be ski-er, should fail to experience a Christmas ski-ing at Gulmarg; or if Chirstmas cannot be managed, there is the spring

ski-ing, in the early part of March, when snow conditions are equally good. The Ski Club of India is now provided with adequate headquarters at Gulmarg. A fascinating feature of Gulmarg is the wood-running, as the trees here are well spaced, yet close enough to call for skilful running.

Club Amenities

The Club hut on Apharwat is now a very substantial affair, with verandahs, living-rooms and sleeping quarters for ladies and gentlemen. From the hut there is a magnificent view over the whole vale of Kashmir, with Nanga Parbat, 90 miles away, towering majestically. Behind the hut rises the massif of Apharwat (14,000 feet). Thus, to a point called X'mas Col (13,000 feet) is frequently climbed on ski, but as a rule one does not go more than a third of the way up, to what have been christened the Lillywhite and the Lone Tree Slopes. From these points there are various runs down to the hotel, around which are nursery slopes of every variety of gradient, whilst the polo ground is an excellent terrain for ski-joring with hill ponies. The first Christmas meeting of the Ski Club of India was held in 1927. Since then the ski enthusiasts from all parts of India, annually gather at Nedou's hotel, Gulmarg, for varying periods. The meeting only lasts from about ten days to a fortnight. Messrs. Nedou open up their hotel, at Gulmarg, especially for the meeting. Every room in the hotel is heated with Canadian pattern stoves. Wireless, gramophones, and a piano make a pleasant evening as a matter of course. The common rooms also are kept beautifully warm. But a good thick over-coat is very comforting in the evening, when going from one's room to the common room, and back

again at night. Postal and telegraphic communications are also especially opened by the authorities concerned. At least one doctor is always available.

At Kilangmarg—about three miles from the hotel —a log hut has been built. The hotel will provide picnic lunches which can be taken up; hot tea also is served at the hut, which has large stoves, and is also equipped with beds and reserve supplies so that those making an early start for a long day's run, or who come in late from a day on the higher slopes, can spend the night here in warmth and comfort. For those who can get away for ten days, or a fortnight, the Christmas meeting of the Ski Club of India, at Gulmarg is hard to beat as a very enjoyable holiday. The conditions are usually perfect; the temperatures in the early morning and the evening are, of course, low, but the heating arrangements are adequate. In the daytime the sun is usually bright, and even hot. The catering arrangements by Messrs. Nedou are excellent; the scenery is magnificent. The days are spent in strenuous exercise, and the evenings in conviviality which would compare favourably with that at any other hill station in India —not excepting even Simla, the summer capital of the country.

THE OPEN ROAD IN KASHMIR: A WALKING TOUR

In a land of clear colours and stories,
In a region of shadowless hours;
Where earth has a garment of glories,
And a murmur of music and flowers;
There—afoot and light-hearted,
I take to the open road,
Away from the clank of the world,
Away from the chams o' my fold.
—*Walt Whitman.*

But enough of the modern amenities of the capitals of Kashmir—and now the open road. Careful to carry nothing superfluous, you hire (from one of the agencies) four ponies, each at a rupee a day, a double-fly tent, and engage a cook, and a bearer who would also act as *bhisti.* Some stores you take, but farm produce is obtainable everywhere. The first five days you tramp (67 miles) to Pahalgam, *via* Achhbal. Possible camping grounds are numerous: now a village green among willows and walnuts, now a grove of *chenars* magnificently set. From Srinagar to Bijbehara is a couple of stages of about fifteen miles each. You feel transplanted to another world as, under a warm and yet not too forceful sun, you wend your way along the very beautiful road, now open and now flanked with poplars, passing villages with picturesque thatched houses, nestling among trees. Thence you go to Achhbal, some ten miles, to visit the Moghal garden there—the one in which the fountains function regularly.



Aish Mukam

The next day you traverse a broad grassy way to Martand, and see there the large temple, now roofless, which was built in the fifth century, and the colonnades of which are the work of the seventh century, and are said by some scholars to suggest Greek influence. In all, there are eighty-four columns, and the building possesses a choir, a sanctuary, and a nave. The sculpture, however, is obviously uninfluenced by Greek art. You then visit Bawan near by, a magnificent camping ground at the foot of the cliffs, and amidst the groves of whose trees are tanks of clear, flowing water, abounding with fish. Onwards to Aishmakam, the true entrance of the Liddar Valley, completes the stage. There is a delightful camping ground here, above the village, a hundred-acre meadow amid walnuts and *chenars*, and a stream on one side, backed by a lofty hill having on it a picturesque *ziarat*, from the balcony of which a grand view of the valley is obtained.

From here onwards to Pahalgam it is a dozen miles. You gradually ascend to over 7,000 feet and, leaving the open road of the vale, enter the district of the fir, the hazel and the beech, and reach Pahalgam, the starting point for Kolahoi and Amarnath. Leaving Pahalgam, you follow the Liddar river except, when owing to the banks having slipped away, you have switch-back rises and falls. Cliffs tower above, and you soon reach Aru, a half-way stop, large enough to encamp comfortably. You traverse another seven miles, the views growing wilder and grander, till you reach another large camping ground at Lidarwat. At the height of 10,000 feet, with the river roaring below, as it bears away the ice-cold waters of the Kolahoi, and beside hundred-feet cedars, interspersed with plane and silver birch, you view splendid spectacles and glorious scenes, and feel

happier with the world than when sitting in a house-boat, at Srinagar, or in any hotel on some hill-top. Back to Pahalgam, you may go up the pilgrim route to Amarnath; here again are beauty spots, the pretty lake of Sonanag, overhung with glaciers; Shishanag, a large sheet of water of an emerald-green colour on bright days; then Amarnath, from whence you may cross to the Sindh valley to Baltal, at the foot of the Zojila pass, over which is the only practicable way to Leh, the capital of Ladakh, or return to Srinagar over the Bhug-mur pass.

II

Sonamarg and Beyond

You may attack the hills again, from Srinagar, *via* the Sindh valley, journeying to Sonamarg, some fifty miles, divided into four stages. The first, as far as Gandarbal, is better accomplished by boat, because by land six miles of it lies through the suburbs of Srinagar, and much of the rest skirts the low-lying reed-covered Anchar lake. It is better, however, if one goes by road to camp at Nunner, fifteen miles from the capital. The motor route is by a fair-weather road, and extends three miles further, as far as Woyil bridge. As a day's halt at Gandarbal, the starting place, costs fifteen days' "camp-fee", and for a week at Sonamarg, even in that wild Himalayan meadow amid the glaciers, another fifteen days' "camp-fee" (although there are no roads, conservancy, or other possible excuses for the charge) and also on return, for one night's rest at Gandarbal, another fifteen days' "camp-fee", the only way to circumvent these petty annoyances is a non-stop march to Kangan, from Srinagar, and thence to Sonamarg.

After Gandarbal the scenery improves and there is more shade, and Haramukh presents a fine appearance. The stage to Kangan is one of twelve miles, and the next to Gund of thirteen. The views are beautiful; now picturesque winding lanes, now charming park-like country. Onwards to Sonamarg, when Gagangair is reached, the valley narrows considerably, and is over-hung with awe-inspiring precipices, till Sonamarg appears with its lovely flowered-meadows, bordered on every side with trees and right above huge glaciers. Near Sonamarg are precipices 3,000 feet deep. Above the gorge the valley opens, and lovely meadows fringed by forest catch the eye. This is Sonamarg, which touches an altitude of over 8,500 feet, and than which a more delightful spot it would be difficult to find. A pleasant walk is that up the valley of glaciers, but falling rocks should be guarded against, and some knowledge of mountaineering is necessary for the bigger climbs. Snow trout can be caught here, in the main river, in abundance. As well depicted by Mrs. Percy Brown in her *Chenar Leaves*:—

> Far away is a meadow of gold,
> In the heart of the mountains it lies—
> Mighty guardians! They deeply enfold
> And embosom their fair golden prize:
> Do ye seek that bright meadow of gold
> Ye who travel along this hard way?
> Hidden high is yon meadow of gold,
> Nestled near to the white, glistening snow;
> For behold! 'Tis God's meadow of gold,
> Where His Love, golden flowers declare.

Nine miles beyond is Baltal, situated at the foot of the Zojila pass. From Wangat—on the return

journey—you may wend your way to the Manasabal lake, which in many ways is the march *par excellence,* though a long one of nineteen miles. First there are lofty crags, well wooded with views of the snow-tipped hills; also glades of hazel, below the Wangat stream. Where the *nalas* from Sonamarg and Wangat meet, the clear water of the side streams mingles with the whitish water of the Sindh, full of glacier water and impregnated with chalk. Turning off towards Manasabal, you find charming villages among the groves of *chenars* again. Then comes a large plain bordered by vineyards, and at the top of small rise you find ourself suddenly on Manasabal—a beautiful sheet of water, in which in summer the lotus is found abundantly. Had this lake been in Italy, there would have been on its banks, hotels and tea-rooms for tourists, and Lala Rukh's garden would have been exploited for a restaurant, and the bastions, now in semi-decay, would have been repaired. High above the lake you may camp, content with this climax to your very long tramp. Next day you leave for Srinagar, and complete the journey, by car, there being now a fair-weather road right upto the camping ground at the top of the lake.

THE MOUNTAIN LAKES OF KASHMIR

Lake Gangabal

Every year in August many pilgrims, from all parts of India, make the difficult journey to lake Gangabal, in Kashmir. The journey from Srinagar—a distance of about 40 miles—is full of interest and offers a great variety of scenery. The first stage from Srinagar to Woyil bridge, the only permanent structure over the Sindh river, a distance of sixteen miles, can be performed by motor car or by boat. The first is, of course, the quicker means, but the journey by boat through the picturesque waterways and lakes, especially in August, when the lakes are carpeted with beautiful lotus flowers, is most enjoyable.

From Woyil bridge the journey must be made on foot or on ponies, and with pack ponies or coolies. For the first five miles the track follows the winding course of the Sindh river, and the country, though stony, soon becomes highly picturesque with the rushing river and the grand views of the surrounding pine-clad hills. At Kangan the route lies along the Wangat stream, up a narrow fertile valley for nine miles to Nara Nag, where camp can be pitched in a lovely, shady, grove close by the beautiful, old, ruins of the temples, which date from the tenth century and, thanks to the efforts of Sir Aurel Stein, the eminent archaeologist, have been cleared of forest growth. The temples were probably erected at different times by returning pilgrims as votive offerings, after the successful accomplishment of the difficult

ascent to the sacred lakes. Although now in ruins, they are well worth a visit and, situated as they are on an eminence at the mouth of a gorge, with the pine trees rising steeply behind, and a raging torrent below, form a picture difficult to beat, even in this land of romantic scenery.

Lake Nag Bal

Close by is the sacred spring of Nag Bal, from which flows a stream of clear, sparkling water, and by it the foot-path up the precipitous mountain side leads to Tronkal—a rise of over 4,000 feet in less than four miles. From here one traverses a rough road until suddenly the great mass of Haramukh bursts into view. Topping a further rise, the Gangabal lake lies spread at one's feet. This exquisite turquoise coloured sheet of water is about three miles in length, and nestles at the foot of Haramukh, with its glistening glaciers reaching almost to the water's edge. The lake is fed by mountain streams, and its kaleidoscopic changes of colour—changing from the brightest blue at mid-day, through various tones of green, to a dark purple in the evening—is a sight never to be forgotten, if seen but once.

'Tis here! In God's great spaces
We feel Him very near,
'Tis here! His love embraces
And holds us closely.

From "View Across the Valley of Kashmir" in Mrs. Percy Brown's *Chenar Leaves*.

The Konsa Nag Lake

Konsa Nag, the largest mountain lake, in Kashmir, is not quite so fine an expanse of water as Gangabal,

nor is it overhung by such superb glaciers. But it is remarkable for its holiness as a place of pilgrimage, and the scenery was much praised by the traveller, Vigne, who visited Konsa Nag as early as 1853. It is situated on the Pir Panjal mountain, about 13,000 feet above the sea level, and is over two miles long. It is surrounded by some of the most picturesque of Himalayan peaks, and three of them, over 15,500 feet high, tower over this lake. You approach it from Srinagar, marching, south to Ramu over high plateaus or *karewahs*,—which, however, formed, are exceedingly ugly,—and it is pleasant to drop from them to the pretty village of Ramu, where your camp may be pitched in an orchard. From Ramu to Shupion, you travel by the old Moghal road leading to the Pir Panjal pass.

A few miles beyond Shupion you enter the foothills. If you overlook the left bank of the Veshu river, you will see it (just below the village, Sedau) leap over a ledge into a basin forty feet below. Here, the Achhbal falls—as it is popularly known—are very imposing, especially when there is a plenty of water in the river. High precipices rise above it, and the valley of the Veshu, which river you have again joined, is bleak in the extreme. The bridges are generally broken down, and the stream is often quite unfordable, but by keeping up the left bank you manage to reach you objective—the Konsa Nag lake.

Opposite your camp at Mahi Nag are three small lakes, which give forth a large volume of water. Yet another stream, nearly equal in volume to the Veshu itself, joins in, a mile higher up, gushing out from the mountains. The Veshu, too, which has its origin in Konsa Nag, does not flow from it, but comes out through three underground tunnels in the face of the lake's

barrier, and half with soppy turf. The Veshu, issuing from its tunnels, spreads itself in deep pools, and many shallow channels over this plain, before again collecting to rush down the glen.

Konsa Nag is a fine expanse of light green water. Every few moment it changes its colour with such varying light, ranging from deep blue to the richest turquoise. On rising and setting the sun changes the hue of the surrounding mountain tops; their marble-white cheeks grow pink and rosy, as the red lips of the sun kiss them; sometimes they look like golden mantle and silver copula. High gaunt mountains shut in the lake, on all sides, rising steeply from the water's edge. The lake is a mile and a half long, and half a mile wide, and it has an elevation, above sea level, of 12,800 feet. At the further end, the lake has another exit, so that its waters flow down both sides of the Pir Panjal range, and feed both the Jhelum and the Chenab rivers. You climb on, on our way back, to the 'marg' of Kangwatan —a truly beautiful stretch of turf upland worthy to become a second Gulmarg. Its open turf lies amidst pine forests overhung by the magnificent triple jagged peaks of Konsa Nag. You follow the hills eastwards for about six miles to Chirumbal, passing through forest glades and over many grassy clearings, which tempt one to pitch one's camp on them. You camp at Chirumbal, and climb the ridge to the south, over which runs the path to Mazgam, in the main valley of Kashmir. From the top there is a fine view of the Pir Panjal, extending from the Gulab Garh pass, and westwards to the uplands of Tosh Maidan, in the direction of Gulmarg.

From Hanjipore you walk to Kulgam and thence on to Kaimu. Kulgam is a big village and the head-

quarters of a tahsil. At Kaimu you again meet the Veshu river, flowing so placidly between its willow-lined banks that your house-boats are able to meet you here, if so desired. So you drop down to Songam, where at the junction of the Veshu with the Jhelum, you drift down stream, on the Jhelum, right through to Srinagar.

A TREK TO THE KOLAHOI GLACIER

Some people who go to Kashmir would like to trek for a few days up one of the valleys but they are often frightened of the expense, of the troublesome 'bandobast' (arrangements) necessary, and they also find it difficult to get reliable information. So the idea is given up for Srinagar and Gulmarg. The following account of a short trip up the western Liddar, ending up on the Kolahoi Glacier, through some of the most lovely scenery in Kashmir, may be, therefore, of interest to intending visitors. With bedding, a suit case each, a tiffin basket, and a servant, a party of three or four may start off in a motor car from Srinagar after an early breakfast. To Pahalgam, about sixty miles away, it is a charming drive (which takes less than three hours) as the road is good all the way. For the first thirty miles you follow the main Banihal road passing through Bijbehara, then through the outskirts of Islamabad (Anantnag), where you turn sharp off to the left up the Liddar Valley road. Six miles from Pahalgam you stop (to take a photograph perhaps) at the picturesque monastery of Eishmukam, high upon your right.

Pahalgam, which is over 7,000 feet up, is situated at the junction of the Eastern and Western Liddar and here the valley widens into a "marg." Here you make straight for the little European hotel, or the Indian hotel, according to your choice. Here you visit the small bazaar to provide yourself with tents and furniture, crockery, lanterns and cooking pots. Everything one needs for a short trip can be got in Pahalgam, including stores, loaves of bread, chickens, and potatoes.

Baggage coolies are engaged through the official contractor, and also riding ponies. It is to be noted that for this particular trip coolies are more suitable for baggage than ponies, and are only a little more expensive.

Next morning you do about 9 miles to your first resting place, Aru. Along the mountain path to Aru —at times marching level with the river, and at times a couple of hundred feet above it—the mountains close in on either side, while forests of spruce and pine, horse-chesnut and maple, clothe the slopes. A bend in the path, and Aru is seen lying a mile ahead, a rolling meadow of velvet green. Setting up the camp you rush down to the river again—this time to catch a few snow trouts, if you can, for dinner. Next morning you march through thick pine woods, with the Liddar nearly a thousand feet below. Then marching into more open country, you come to a few Gujar shepherd's huts, at Lidarwat—a recognised camping ground. From your camp under majestic pine trees you cross the river over a swinging wooden bridge only, a few feet in width, and nearly touching the seething water below—the ponies having to go over one by one with a man hanging firmly on to the tail. Having achieved the opposite bank, you do the next four miles very slowly, indeed, as, just to make it a bit more difficult, you have to cross seven little mountain streams before coming to the level patch of ground which is to be your camping site.

Here the scenery is different from anything seen so far, the camp being set in a bare stony landscape, with rocky mountain rising precipitously all round, but lying in a deck chair at sunset you are treated to a lovely display of colour and cloud effect. Here the soft cumuli are piled up like fairy columns, the exquisite colours of

flame and rose changing from minute to minute from one lovely shade to another until, with the last ray of the sun, the clouds suddenly become silver against an indigo blue sky, with the mountains deep purple below. Next morning you set off early for the Kolahoi Glacier, taking with you a well-equipped lunch basket. Within a mile you come to a waterfall where the Liddar shoots over some huge rocks, and here the valley gives a sharp bend to the right, which opens up a new vista with a big glacier at the far end. But it is not until you have gone another couple of miles that you catch your first glimpse of the mighty sugar loaf peak of Kolahoi, with the gigantic glacier coming right down its side, an awe-inspiring sight, five miles in length. You have to abandon your ponies now, for until you reach the glacier it is a scramble for a mile over rocks and boulders. Alpine spring flowers grow here in bunches in every crevice. You pick up some clear white lumps of crystal on the way: and, on the glacier itself, collect perhaps a lovely butterfly! In fact, really to appreciate and describe Kolahoi one would have to be an expert geologist mineralogist, botanist, artist, and poet! If it be a perfect day for photography, you snap out roll after roll through the kodak. Before leaving you go down right to the foot of the glacier from which the western Liddar comes rushing icy cold. Bending down you gaze into the steel grey cave, and feel the frozen breath of the glacier itself.

Then you march back to Lidarwat, where your camp will have been erected and where you arrived tired and weary, but happy withal, at having seen a most wonderful sight. You march back just as delightfully as the march forward had been, and reach Pahalgam, from where you drive to Srinagar.

THE PILGRIMAGE TO AMARNATH

Mid lofty snows a mystic cavern lies,
And in its holy precincts dwells a Dove,
How many dream in India's sunny plains
Of hoar Himalaya's distant, blest retreat!
At last 'tis reached! The cave of Amarnath!

From Mrs. Percy Brown's "The Pilgrimage to Amarnath," in her *Chenar Leaves.*

Of the various Hindu pilgrimages, the one to the cave-temple at Amarnath, in Kashmir, is the most famous, probably because it is the most arduous. As it is also regarded, for that reason, the most sacred of pilgrimages, it is very popular with orthodox Hindus. India being varily the land of religion, even mountaineering, one of the healthiest forms of sport, has put on a garb of piety and sanctity. The pilgrimage to Amarnath is an apt instance of this attitude. From time immemorial thousands and thousands of pilgrims, from all parts of India, have visited annually the celebrated temple at Amarnath, on the full moon day of the month of *Sravan*, and orthodox Hindus make it a point to perform the arduous journey on foot, while the heterodox now motor to Pahalgam, sixty miles distant from Srinagar, and travel higher up from there by means of *dandis*, ponies or palanquins. The Amarnath cave, is about 35 miles distant from Pahalgam, perched up at a height of about 13,000 feet, at the end of the Liddar valley. The journey from Pahalgam to Amarnath, occupies by easy stages, about a week, and

lies through stiff climbs over rocks, across boulders, fording torrential streams, and amidst intense cold.

One must not, therefore, embark upon the Amarnath pilgrimage lightly, but should be provided with warm clothing, and other necessaries of health and comfort. The pilgrimage takes place during the month of August, when only the path to the cave is open. From September till June it is generally covered with snow, which makes the cave difficult of access. And so each year, in the month of August, a pilgrimage is held on the day of *rakhsha-bandhan*, which falls on the *purnima* (or full moon day) of the month of *Sravan*. Amarnath, being thus very difficult to approach, there was a time, not long back, when people, who made the pilgrimage, seldom expected to return home to their kith and kin. But with the changed conditions in travel, very few of the pilgrims now die on the pilgrimage. The journey from Srinagar to Pahalgam is performed comfortably in motors or lorries, and beyond that place, the Kashmir State now takes all possible precautionary measure, at the time of the pilgrimage to Amarnath, to prevent the occurrence of mishaps. Coolies are posted throughout the way, and a magistrate and other officials, including a doctor (with a moving dispensary), accompany the pilgrims, and render their journey safe and comfortable, as also arrange, so far as possible, for the supply of provisions.

II

The march begins on a given date, in August, when thousands and thousands of Hindus, from the hills and the plains of India, move in stages towards the barren gorge among the eternal Himalayan snows, where, in a cave of stupendous dimensions, there is situated the

icy shrine and, the emblem of, the god Shiva. They come by different routes over mountain passes into the vale of Kashmir, and assemble in force at Pahalgam, before they pass upwards beyond villages and habitations to a region where only shepherds and goatherds (with their flocks) are to be seen during the few weeks that the mantle of snow is withdrawn. Though a trip to this remote and inhospitable tract may mean nothing worse than a somewhat rougher camp life than at Pahalgam to those who travel with warm clothing, watertight tents, and a sufficient supply of coolies and pack ponies, yet, to the vast majority of the pilgrims, it is wholly different, and a very serious matter. Large numbers of them are naked ascetics with matted hair and ash-covered bodies, to whom shelter means literally nothing more than a cheap umbrella. There are also female ascetics, with but little more clothing than the men. But there are also many others, evidently far less inured to hardship and exposure, who live under the frailest of makeshift for tents; and the general idea conveyed by their mode of living is that the measure of merit acquired by the pilgrims corresponds with the comparative hardship, privation, and suffering entailed thereby.

Even under the downpour of rain from the skies, which descends frequently, the Amarnath pilgrim camp spreads out along the sides of swollen torrents, with its thousands upon thousands bivouacing under the canopy of heaven. Umbrellas are held up, not so much to shelter their owners, as to prevent the fires being extinguished, and the food being wetted. Men in saffron-coloured cotton robes, drenched to the skin, move about or huddle together in groups. Little coloured flags on poles rise over tattered tents, and faces of handsome

women, evidently not belonging to the professionally ascetic type, peep out from under the tent-flaps. Old women sit on the branch of a dead tree by the rushing waters, with an umbrella in one hand over their head; while in the fork of the lifeless trunk they light a fire on which they try to cook their food. Here and there are tents of sleek-looking grain sellers. Soaked ponies, coolies in their thick woollen cloaks, mix with the throng. And there is also to be seen a large comfortable tent (or two) belonging to the State officials, sent to regulate the progress of the pilgrims. Strange to say, there is a remarkable absence of dejection on the countenance of the pilgrims, in spite of the depressing discomfort of their situation at the moment—very different from the expression on their face when they return to Pahalgam only a few days later. During the next week, they return in disconnected and straggling bands, looking mostly worn, starved, and ill. Snow generally falls just after the visit to the sacred cave. Doubtless the lives of many of those who formerly went to Amarnath were shortened by the hardships they endured, but (thanks to the efforts of the Kashmir State) mortality has been practically checked, of late, amongst the pilgrims to Amarnath, and their hardships reduced to a minimum.

III

As mentioned above the pilgrims begin their march to Amarnath, from Pahalgam, which is a famous health-resort and beauty-spot in the Liddar valley. Many pass at this place days and weeks, in camps pitched on the lovely green plain, set amidst the snowy mountain ranges. An icy-cold, crystal-clear, river rattles in the valley below, which snow-clad mountains protect from

strong, cold, winds. Green pine trees stand, all over the place, like stalwart sentinels mounting guard. Pahalgam has thus an agreeable and a bracing climate in July and August, when it is most visited. There is also in the season, a small but well-equipped bazaar, a post and telegraph office, and a hotel where good rooms and meals are available on moderate terms. Provisions for the journey to Amarnath have also to be bought and laid by, as there are no markets beyond; while for those who cannot do the journey on foot, conveyance has to be obtained here.

From Pahalgam (7,200 feet) to Chandanwari (9,500 feet) is about eight miles, the route passing on the lap of mountains, the milk-white water of the Dudh Ganga river flowing parallel to it, and winding along the wooded banks of the roaring torrent to a beautiful little plateau, bordered by forest, and overshadowed by steep cliffs. Here, even in early August, the hill torrents are covered by a bridge of frozen snow, hard enough for men, horses, and cattle to cross over. At Chandanwari the first day's march usually comes to an end, and here the pilgrims halt before entering the second and the more difficult part of their journey.

A further ascent of 1,500 feet brings the traveller to meadows that (in August) roll down under precipitous, rugged, crags, clothed with a glorious wealth of colour. Wild varieties of innumerable familiar garden flowers blend with one another, and form a carpet of exquisite richness. After traversing another seven miles, and an ascent of another thousand feet (*i.e.* to 1,200 feet) you reach your second stage at Bayujan, about one mile from which is situated the emerald-hued lake of Shish Nag, with glaciers coming almost to the water's edge from the Kohinur range (17,000 feet). But before

Bayujan is reached, a charming glimpse of the Shish Nag lake makes one forget the privations of the terrible journey, and keeps the traveller spell-bound. The lake is surrounded by lofty snow-topped mountains, and many patches of snow are seen floating on the burnished sheet of its water, like so many white swans. Verily, the Shish Nag lake, and the superb scenery around, beggar all description, and baffle one's efforts to delineate in words what can only be done either by an inspired poet, or a great painter on his canvas.

On three sides of the lake, the length of which is five miles, and the breadth two, there are lofty ranges covered with eternal snow, and from their top numerous cascades, large and small, trickle down into the lake below. There are also a large number of springs, of which the water is exhilarating, and the air of the place is exceedingly invigorating. Beyond it there is a pass (14,000 feet high) covered with verdant grass, but without the splendour of the flowers below. Large patches of snow, still unmelted, lie around. Here the scenery is even grander, but is stern and wild. The path is down-hill, over many unbridged torrents, to Panchtarini, the third stage (about 13,000 feet), with glaciers coming down to the level of the camp. In the midst of lofty snow-laden mountains, Panchtarini—where five rivers flow side by side—presents a magnificent and a striking spectacle. This is the last camping stage, and is under the shadow of the bare, but majestic, Amarnath mountain. There is from here a direct ascent of about a mile and a half, which is the most difficult part of the journey. It is known as Pissughat, and one should be careful not to handle here the poisonous herbs and flowers that grow wild on both sides of the path. One, however, feels sufficiently com-

pensated for all his strenuous labour on reaching the summit, and finding oneself on a small plateaux full of green verdure, and surrounded by snow-capped mountains. It is a truly wonderful sight, the memory of which is likely to abide throughout one's life.

It is still about five miles, from Panchtarni, to the cave-temple, and a comparatively easy route has been found to it, of late years. But the pilgrims, believing evidently in acquiring merit by hardship, choose the far more difficult, longer, and—at places—more dangerous route to reach the cave, though they return by the easier route. But even by the easier path, the track is largely over frozen snow. The way further is still more dangerous, as while on one side of it there is a huge mountain wall, there is on the other side an abyssmal chasm. The path is also so narrow that the ponies can with great difficulty put their feet straight and at many places one has to ascend through the heart of cataracts, the dangerous character of which may well be imagined. Thus the route from Panchtarini to Amarnath is a steep and dangerous ascent, then a little descent, then a walk of over a couple of miles on ice, which never melts, and underneath which a number of streams flow, till one reaches, at last, the sacred cave of Amarnath, the place of one's destination. Towards the end of the journey, for about a mile or so, the path is straight, and on both sides of it there are huge mountains, called Kailash and Bhairo, which look as though made of iron, and at the top they are so broken as if they had been bombarded. They have an air of awfulness about them, and from their top innumerable water-falls rush down of which the water is as thick and white as milk.

IV

The Amarnath temple is a huge and spacious cave, and near it flows a stream of melting snow. The length of the cave is fifty feet, breadth fifty-five, and the height, in the centre, forty-five feet. The rock is made of gypsum. The whole of the cave leaks from above, and at one place the water freezes, and so of itself, so to say, an ice-image, is formed, which increases and decreases (it is believed) with the waxing and waning of moon. As it attains its fullest size on the day of *purnima* (full moon), that particular date, in the month of *Sravan*, has been fixed from time immemorial for the pilgrimage. In the south-eastern corner of the cavern, which can hold hundreds at a time, the pilgrims bow low before the self-formed emblem of Shiva, and offer their prayers, with folded hands, after placing the offerings at the feet of the ice-image. Two other similarly self-formed ice-images of Parvati (Shiva's wife), and of Ganesh (Shiva's son), are also worshipped inside the cave by the pilgrims. The cavern when first seen in its barren-rock surroundings, in the half-snow-filled valley seems dwarfed by the tremendous precipices around; but the entrance to this unique temple, which was not made by man's hands, is sufficiently high and broad, and slopes upward within. It is the only temple in India, which contains no image or shrine, as the god, Shiva, is represented by only blocks of ice, caused by frozen springs, at the far end of the cave. But though the religious ceremony occupies less than half an hour, the significance of this pilgrimage of privations, sacrifices, and sufferings, is naturally very great in the eyes of the votaries, who believe that their worship at this cave-temple will secure for them salvation and eternal bliss.

Those who are not disposed to appreciate the worship of God through emblems will smile at the prospect of salvation being obtained by image worship. But those who have a deeper perception of the realities of life will appreciate the observations of the Rev. Lal Behary Day—a scholar and a renowned convert to Christianity in nineteenth-century Bengal—who (in his famous work, *Bengal Peasant Life*) wrote, after describing the rituals of Hindu worship: "People may call this fetishism, if they choose, but it is impossible not to have respect for that deep religiousness which underlies the Hindu character, even in a common Hindu peasant. Though the rites are superstitious, they are not meaningless; they indicate the existence of an essentially noble and super-sensual sentiment; they show that, even in an uneducated peasant, there is something which is an acknowledgment that human happiness is dependent on the smiles of an unseen power, and that all prosperity flows from the bountiful Author of all Good." The same view of Hindu prayer and worship had been beautifully expressed by a well-known Christian poet, Rudyard Kipling, probably because he was born on the soil of India:—

> "My brother bows," so saith Kabir, to "stocks and stones in heathen-wise,
> But in my brother's voice I hear my own unuttered agony,
> His gods are as his Fates assign,
> His prayer is all the world's and mine."

But Kipling is not the only western poet who had caught the inspiring philosophic spirit underlying the faith of the Hindu devotee, as evidenced by the following beautiful stanza quoted from Mrs. Percy Brown's

poem, "The Pilgrimage to Amarnath", in her *Chenar Leaves*—

> Within, a mystic frozen column lies—
> Great Siva's form, engraved by nature's art
> Which Hindu devotee here deifies.
> As herein penitentially they lave,
> And visions came to many pilgrims here,
> And many vowed they'd seen the wondrous Dove.
> A few among them who could see more clear
> Whispered with awe their vision was of Love—
> Of All-Pervading Love.

Practical Hints

Tents, waterproofs, umbrellas, rugs, blankets, lanterns, candles, utensils, and medicines for simple ailments, are what one should include in one's kit. Palanquins, dandies, coolies, and ponies (for both riding and transport of luggage) should be arranged at Pahalgam. Indents for transport should be sent to the Tehsildar, at Pahalgam, at least one week before the pilgrimage is to start from that place. The current rates for transport (from Pahalgam to Amarnath, and back to Pahalgam) should be ascertained from the Tehsildar. Well-to-do pilgrims should arrange for the journey their own tents, which can be hired at Pahalgam from tent-dealers. State Officers, representing various departments, accompany the pilgrims throughout the journey, besides supplying police escort, and arranging for the sale of provision through licensed dealers.

A TRIP TO THE SINTHAN PASS

Ye crags and peaks, I'm with you once again!..
O sacred forms, how proud you look!
How high you lift your heads into the sky.
How huge you are! How mighty and how free!

—James Sheridan Knowles

Practical Information:—With petrol rationing in force, due to war conditions, it is often necessary to use the bus or lorry services, where available; although travelling by pony, at a slower pace, naturally enables one to enjoy the scenery more leisurely. It is a matter, therefore, in which the traveller can exercise his own discretion. As regards camp kit and outfits, it is essential to take, for the trip, cooking utensils, tents (including cots, and other articles of camp furniture), and also necessary odds and ends, which have to be carried on mules or ponies, and which can be obtained sometimes from the villages. This method being, however, uncertain, it is obviously less satisfactory than that of arranging with the usual transport suppliers at Batote, or any other large place *en route*. The road being rough one should take a *parwana*, from Srinagar, to the local authorities, for obtaining supplies and coolies. The main caravan (consisting of servants and coolies) should start every morning sufficiently early, to enable it to arrive ahead, to set up the camp before the arrival of the party. The ponymen are usually helpful, from collecting firewood to doing odd jobs.

Last but not least, a sufficient stock of warm clothing should be taken for each member of the party, including the servants, as cold and chilly weather is likely to be experienced, almost all the way. This trip can be comfortably done from the middle of June to the middle of July, when it is fairly warm. But even then it is advisable to take warm clothes, particularly for crossing over the pass, and also for use in the early mornings and late evenings, which are usually quite chilly, to say nothing of the nights, which are often bitterly cold.

II

The Journey:—The ineffable charm of Kashmir's permanent attraction, even to those who have been there, time after time, is its immense diversity; for in one day's trek, you come across landscapes and hillscapes widely divergent from one another. The trek, along the comparatively little-known route to the Sinthan Pass, is not only quite interesting, as some of Kashmir's grandest scenery is seen on the way, but it is also one of the most exciting of the many trekkings in Kashmir. The journey from Srinagar to the Sinthan Pass, and back, will take at least from eight to ten days, or even a longer period at one's option. But to fully appreciate the striking scenery of the places *en route*, one should stay, if possible, at each halting place, long enough to enjoy the atmosphere of peace and tranquillity which prevails all round.

The Route:—You start from Srinagar, by car, or bus, to Batote, which is 125 miles, on the Jammu-Srinagar route, *via* the Banihal Pass; and 78 miles from Jammu. There is a regular bus service between the two places. At Batote you stay in the comfortable dak

bungalow which, beautifully set among the pines, provides good food and service. Early next morning you leave for Doda Bridge, if you can hire a car for the 31 miles journey, your kit sent ahead, by mules, to your first night's halt at Bhela. The alternative route (if no car be available) is a trek of 28 miles to Khellani, your kit sent ahead to await you there at the rest-house. But if you drive by car to Doda Bridge, you should have lunch by the river, and then go by pony to Bhela —ten miles from Doda Bridge, and 41 miles from Batote—the servants always riding ahead to pitch your camp, and prepare your food. Your next stage is 14 miles to Tatri, where there is a good, though small, rest-house; and thence to Kishtiwar, another 15 miles, which is a fairly large place, and of some historic interest. The rest-house here, standing in a small but well-kept garden, is good, and it is thus a comfortable place to halt at, for those who would like to break journey to rest awhile! Chatru is another 18 miles further on, and has a good rest-house, situated right at the top of the hill. The climb is a trifle tedious, but the prospect at the top is well worth the trouble. The last stage to Sinthan is 11 miles from Chatru.

The Return Journey:—The Pass itself is about equidistant from the two places. It is usually very cold here, as the height is about 14,000 feet, with snow lying all round. It is also often very rainy up here, even in June and July. You trek about five miles from the top of the pass, and arrive at the next rest-house. From Sinthan there is a particularly beautiful trek to Dasu, about 12 miles away. Here a forest rest-house, nestling high on the hills slope, provides comfortable accommodation. There are long grassy uplands in the approach to the rest-house, which is slightly off the track. The

next stage is but six miles to the Woylu Bridge, where one can lunch at the dak bungalow there. From Woylu Bridge you go, *via* Kokernag, another six miles, to Achhbal—15 miles altogether—where there are trout hatcheries, and several excellent trout streams, and where you encamp near the famous Moghul garden, and the sparkling springs in it. From there, you come to Anantnag (or Islamabad), another six miles, and thence to Srinagar it is 34 miles by lorry or car. Altogether, the Sinthan Pass trek, as sketched out above, is delightful, and should be undertaken by visitors to Kashmir, who have necessary time at their disposal.

TREKKING THROUGH POONCH: A LITTLE KNOWN PART OF KASHMIR

General Remarks

To many people a trek through the valleys of Kashmir is an ideal holiday, and those who would care, while making their way to Srinagar, to visit a lovely and little-known part of Kashmir, might well prefer a trek through Poonch—a small State feudatory to Kashmir—instead of taking any one of the beaten tracks. Starting from the Jhelum station (on the North-Western Railway), and following the Mirpur-Poonch track, it is possible to reach Uri (on the Rawalpindi-Srinagar road) in less than a week, through the pine-covered hills and the green torrent-watered valleys of Poonch, by a route wholly different from those on the beaten tracks. Early April is perhaps the best season in which to make the journey. It is not then too hot for riding at midday, and there is less chance than earlier of meeting with heavy rains, which, apart from personal discomfort, make the road slippery, and in places a dangerous one.

There are two ways by which Poonch may be approached: from Rawalpindi (*via* Kahuta) crossing the Jhelum river at Lachhman Ferry, and the other from the Jhelum town. The former is the easier route, while the Jhelum route is slightly more direct, but covers a less-known country. Approached from the mile-long railway bridge, which spans the river, the

long straggling town of Jhelum—fronting on the river, with its houses and temples coming down to the water's edge, and the peaks of the massive Pir Panjal providing a shadowy background—possesses a picturesqueness which, though but surface-deep, places it in a class apart from the average Indian city. From Jhelum one can go by car to Mirpur, following, with a permit from the canal authority, the Upper Jhelum canal, and thereafter climbing a miniature hill-road on which Mirpur—the headquarters of the Kashmir district of that name—stands at a height of about 3,000 feet. At Mirpur there is a dak bungalow, but from here on to Poonch, about 70 miles, it is better to pitch a tent for the night rather than to rely on rest-houses, which are few and far between, and have little to recommend them. Mirpur itself provides little of interest.

Riding ponies and baggage donkeys, which have to be hired at Mirpur, are sent ahead, some ten or eleven miles, along a *kutcha*, but motorable, road to the point at which there is a ford across the river Poonch, and on the opposite bank the village of Chaumukh. The river is not crossed, however, for the track to Poonch branches off to the right and thereafter follows the east bank until Poonch itself is reached. Taking to one's ponies at this point, the first day's trek to Nar is about 12 miles. The road winds frequently, and in places steeply, and indeed from Chaumukh to Poonch it is seldom possible comfortably to cover on an average more than two to three miles an hour. In places, it is necessary to lead the ponies for the track as it is rocky, and the ascents and descents are very sharp, as the road follows its twisting course, now somewhere a thousand feet above the river, and now among the smooth boulders at the water's edge.

II

Beauty on the Way

But if slow, the journey is not tedious. The valleys are green with corn, and the track runs between low hedges, and the fields are studded with leafless trees whose branches, bent and gnarled, carry bright bunches of spread petals like scarlet tigers' claws. Nearer Poonch the purple and white clusters of another flowering tree are in bloom. The last valley, at the head of which stands the town of Poonch, is especially charming, for here upon the banks beside the road are wild violets, laburnum and dwarf honeysuckle, while even the graveyards by the wayside are lovely with white iris. Where the road runs high above the river, it passes through woods of pine and fir, and now and again grassy plateaux, whose walls of sheer rock drop many hundred feet to the river below, and from which it is possible to see for miles, across the valley, the distant snows.

Halting Places

Nar, where the first night is generally spent, is a tiny village delightfully situated between two steep pine-covered slopes. Kotli, the second day's resting-place, is a much larger one, and it too is pleasantly located, being at the head of a green plateau, and a hundred feet above the river. Below, on the wide foreshore covered with boulders, many small channels have been dug. These carry water from the river to little circular huts of straw in which heavy mill-stones grind slowly the wheat and the maize grown in the valley. Wherever there is a village along the river's edge, these primitive mills may be seen. The river is snow-cold and swift-running, but at Kotli there are

deep pools in which one may bathe and be refreshed.

There are two roads from Mirpur to Kotli, the most attractive, though rather the more arduous, being the one *via* Sensa—the suitable camping places *en route* being Chaumukh (on the banks of the Poonch river) and Chhoch, well situated among pine forests beyond Sensa. Kotli is much the same as many other small towns in the hills; but, being on a bluff above the Poonch river, it commands a wonderful view down the valley, and even in the hottest weather enjoys a cool breeze in the evening from the Pir Panjal. From Kotli to Poonch the road follows, with many ups and downs, the valley of the Poonch river. The distance is thirty-four miles, and with an intermediate stage at Sehra, the journey can easily be done in two days.

Poonch: The Capital of the State

Approaching Poonch, the country opens out, and a good view of the surrounding country is obtained several miles before the end of the journey. Straight ahead are the houses clustered on the hill-side, with the grim walls of the old fort in the fore-ground, and the Raja's new palace, standing up behind and dominating the whole town. To the right, where the river makes a right angle turn, is a wide open valley, a miniature Kashmir, running back to the snow-clad peaks of the Pir Panjal; and to the left another long valley leading back to the Haji Pir pass and the Kashmir border. It is difficult to conceive a better setting than that with which Nature has endowed the small town of Poonch. The whole effect is nearly perfect, and Poonch does not prove a disappointment to one's first impressions. Well laid-out and well-kept, with its gardens full of flowers and fruit blossoms, in the spring, Poonch, which

might easily compete with some of the more famous beauty places, is well worth a visit, as it is one of the most attractive towns of any importance in the outer Himalaya, west of the river Ravi. The new palace of the Raja, with its white stone walls and red roofs, stands out from a background of green hills, rising in ever higher ridges to the distant snow peaks, beyond which lies Gulmarg. Below the palace the town slopes down to the river, which in turn is dominated by the massive walls of the old palace-fort rising from among the clustered houses of the congested bazaar.

Bear and small game abound in the neighbouring hills, as do fish in the rivers; and Poonch, charmingly situated as it is, would undoubtedly rival better known summer stations, were it not so inaccessible. But it certainly deserves to be better known. Here, after a week's marching from the plains, a day or two of rest is very welcome. With the Raja Sahib's permission, excellent *mahseer* fishing can be had in the river, but beyond this the town provides little to do, except to laze, and to enjoy its greenness and freshness. The most surprising thing about Poonch are its motor roads, for, being in the midst of the hills, it is still unconnected with the outside world by any road good enough for even a small car. But the town is intersected by well-kept roads, which also lead out into the country for seven to eight miles in each direction. Altogether Poonch, with its many natural advantages, is a very desirable halting-place for some days on this interesting route.

III

From Poonch to Uri

From Poonch onwards as the road greatly improves, one should send back the Mirpur donkeys from here, and take on mules for the rest of the journey—two fairly long stages over to the Haji Pir pass to Uri, on the main Kashmir road, from Rawalpindi to Srinagar. Aliabad, the next stage, which is seventeen miles, is rather flat and monotonous for the first eight or nine miles, but improves as the road begins to climb. Aliabad itself is a delightful spot, cool and bracing, with a good dak bungalow in the midst of pine forests. From Aliabad there is a sharp rise of over 1,500 feet to the Haji Pir pass, which marks the boundary between Poonch and Kashmir; and from here a well-graded road leads down to the motor road two miles on the Srinagar side of Uri. Until late spring there is usually snow on the Kashmir side of the pass, but a way through is cleared, and pack animals can be taken over, except during a few weeks in the depth of winter.

There are two main roads leading out of Poonch, in addition to the one from Mirpur. The first, and the main trade route, passes through Palandri and forks at Panjar, one branch continuing to Gojarkhan and the other to Rawalpindi, by way of a motorable road through Kahuta. The second, and shorter route, is over the Haji Pir pass, to Uri. This can be covered in a day and a half—against the four days to Kahuta—if the snow is not too thick; and though the road does not open officially until April 25, it is usually possible to get across without difficulty two or three weeks earlier. By this route the road for the first eight miles from Poonch is level; thereafter the track climbs steeply

through pine woods to the Aliabad rest-house, on the border of Poonch, and seventeen miles from the capital. Four miles beyond Aliabad, and at a height of 8,652 feet, is the Haji Pir Pass, over the hills which form the watershed between the Jhelum and the Poonch river valleys.

Excluding any halts that may be made on the way, the journey from Jhelum to Uri can easily be done in nine days. From Uri, Srinagar is only a four hours' journey by lorry, or even less by car, and motor transport is now so plentiful on this road that almost at any time of the year it is possible to arrange transport for the rest of the journey. To those who have never trekked in the hills this route will be a new experience; to others, who know the hills and love them, it will reveal a new country and a new people, possessing a charm of their own, quite different from anything that can be found on any of the motor-worn and better-known tracks.

Expense 'en route'

The expenses of such a trip must vary with the individual, but they need not be large. Speaking roughly, stores for eight or ten days will cost about Rs. 20 a head, while milk, chicken, eggs, and bazaar provisions are cheap in the interior; riding ponies should not cost more than Rs. 12 to Rs. 15 each from Mirpur to Poonch, Rs. 4-8 or Rs. 5-8 from Poonch to Uri, and Rs. 12 or Rs. 15 from Poonch to Kahuta. Baggage ponies are 25 to 30 per cent. less. With a tent, one is independent of the rest-house charges. There are no heavy tolls to pay. As a rough estimate, a party of four, including one servant, should be able to do the trek from Mirpur to Uri, and spend eight or ten days over it, for an all-inclusive expenditure not exceeding

Rs. 250. It would be wise, however, before setting out, to obtain from the Tehsildar, at Mirpur, the current rates for all requirements, and also to write to the Minister (Wazir) of the Raja of Poonch, for permission to stay at the State guest-house, and also in the rest-house at Aliabad.

THE NANGA PARBAT AND THE GURAIS VALLEY

Great Nunga Parbat! Thou dost wean our souls
From aught that can defile or harm them here,
For such naked purity unrolls her beauty.

From "Nunga Parbat" (From Gulmarg) in Mrs. Percy Brown's *Chenar Leaves*.

"Haramukh" and "Nunga"
Majestically rear
Heads o'er which mists hung are
Soon to disappear.

From "View Across the Valley of Kashmir", in Mrs. Percy Brown's *Chenar Leaves*.

In their whole extent the Himalayas do not possess grander and more imposing scenery than of the peaks of the mighty Nanga Parbat; nor is there another Central Asian giant which can be visited with greater ease and security, for the route to Gilgit, *via* the Kamri pass, skirts the lower hills within fifteen miles of Diyamir, so that from the picturesque bridge at Chorit, an unimpeded and an unsurpassed view is obtainable of those virgin walls, whose extent is anything up to thirty miles, and whose glistening pinnacles are thrust into the heavens to a height of 26,629 feet above the sea level. Bandipore, situated on the northern shores of the Woolar lake, and the starting point for the expedition, is 25 miles from Srinagar by a fair-weather

road, and the traveller can not only ride all the way, but drive in dry weather in a car or lorry. Pony or mule transport can be used throughout the trip.

Tragbal—the first halting place—is now quite a popular resort. It is a lovely green meadow 9,000 feet up, embedded in pine trees. Here are few huts, and a rest house, where you have your well-earned rest. From here you get lovely and unforgettable views of the Woolar lake lying thousands of feet below you, with the Pir Panjal range silhouetted in the far distance beyond, presenting a panorama in shades of blue—of the sky and the lake and the distant hills—which is truly wonderful. Rolling grassy "margs", hidden away in the depths of a fir jungle, form most admirable camping grounds. The view presented therefrom over the vale of Kashmir, with the Woolar spreading out in the foreground, and with the snows of the majestic Haramukh reflected in its mirror-like surface, is not to be excelled anywhere. Fire wood is unlimited; drinking water, thanks to a small log aqueduct, is handy; and the place itself, being situated on the high road to Gilgit, is connected with the outer world by road and post. Being only twelve miles from Bandipur it is as "get-at-able" as any of the outer hill resorts, whither visitors retreat, in July and August, when the mosquito and the fly render the main valley of Kashmir unbearable.

II

As you ascend the scenery gets grander at every twist of the path. On your right you catch glimpses of the massive Haramukh mountain, and peak after peak of the great Himalayan range. At 10,500 feet the road emerges from the forest on the crest of a great grassy ridge. As you continue your march up to the

Rajdiangan pass, the scene is an unforgettable one—not only for the distant views, but because the whole of the top of the pass, an undulating grassy ridge, is found carpeted with every imaginable kind of wild flower too numerous to mention, for in spring up here, right up to Gurais, the valleys are a mass of flowers, a sight hard to beat anywhere in the world. Your next halt is at Korgal, where there is a small rest house, and also a stream which, within a couple of miles of Korgal, rushes into the Krishna Ganga river. You then arrive at Gurais, and pitch your camp in a lovely grove on the banks of the river for a week of lotus eating. If you have provided yourself with licences to fish in the river, and also in the little stream, called the Burdwan, then by casting a fly daily, delicious trout can appear on the menu at your meals.

The ascent, on the second march, to the summit of the Rajdiangan pass is even more severe than that to Tragbal. The scenery improves with the elevation; though the tree limit is soon passed, and the pine forest gives place to the grassy slopes of the pass, where even the gaunt, twisted silver-birch finds it difficult to exist. The Rajdiangan has an elevation of 11,900 feet. At its summit the road runs almost level for a couple of miles, and along the open stretch many wretched travellers have been caught in the deadly blizzards which rage over it during winter. Small huts have now been placed at the most dangerous parts to shelter those in distress. In summer, the visitor has to contend with none of these perils, and he is at liberty to devote the whole of his attention to the superb panorama of the beautiful valley of Kashmir which, with its lakes, rivers, and snows, lies spread out below to the south. From one particular point the goal of expedition is visi-

ble; and the southern peak of Nanga Parbat, even when viewed from this distance, rises majestically from the sea of lesser mountains. However, it is only the very early riser who is rewarded with this sight, for the clouds gather rapidly about the heights, and even in early forenoon Nanga Parbat generally disappears behind a veil of fleecy mists. The natives of Astor call Nanga Parbat "Diyamir", but in Kashmir, and the Gaurais district, it is commonly referred to as "Nunga Pahar", or the naked mountain.

Having rested in the exhilarating air of the pass, one descends the further slopes by easy gradients to the rest-house of Gurais. The accommodation in these houses is, of course, limited. Each of the rooms contains a chair, a table, and some wall pegs, and there is no other furniture. The journey to Gurais may be continued the same day; but this involves a thirty miles march from Tragbal, which is fatiguing. Four miles beyond Gurais one enters the valley of the Krishna Ganga, which river sweeps noisily down between narrow and imposing gorges whose precipices are naked, but for the dark lines of pines which fringe their summits. A very fine cantiliver bridge, composed of deodar logs, spans the stream at Kanzalwan, and the road continues up the valley along the right bank of the river to Gurais.

The scenery of Gurais is considered to be amongst the finest in Kashmir. The vale is five miles in length and two in breadth; and the Krishna Ganga river winds its way through large expanses of grass, about which several huts are scattered. The Gurais village consists of many clusters of dilapidated, old houses, distributed about the meadows. But the pride of the place are its imposing limestone cliffs, which shut in the valley on

all sides. The further end is blocked up with a great pyramidal mountain, whose lower portions are clothed with pines, but whose pink summit rises bold and naked to a height of 14,000 feet. The favourite camp is in a popular plantation at the Kashmir end of the valley, and here several tents are always seen in the summer, for Gurais, once secluded and unfrequented, has now risen into popularity. The convenience of a post and telegraph office, and the benefits of a dry and bracing climate, and an elevation of 7,800 feet above sea level, attract many visitors. The rest-house, a comfortable stone building, is situated two miles beyond the "poplar plantation", and near it is a ramshackle fort crowning a low hill.

III

The next march again takes one to the highest zone of the pines. Leaving Gurais and following the main Gilgit road for five or six miles, one takes a track which leads steeply up the hillside to the left. The climb to the Kamri log-hut is a stiff one, but the beauties of the way atone for everything. The *khuds* are a mass of flowers. Columbines, strawberries, canterbury bells, vetches, scentless violets and sweet peas, and a host of other plants abound in picturesque confusion beneath the pine trees. The Kamri pass (14,300 feet), which is crossed next, can be seen from a considerable distance. The silver birch struggles for existence on its lower slopes, but otherwise it is treeless. The view from the summit facing south is enchanting.

It is the last look into Kashmir. The hills, deep blues and rich greens, extend range upon range to the thin line of distant snows: and in the valley below the morning sun-shine dispels the white clinging mists.

Northwards, the prospect is over Astor territory. Bleak, treeless *khuds,* and lonely, lifeless, boulder-strewn valleys form a striking contrast to the verdure of Kashmir. It is only when one sees it, that one realises that the happy valley is, indeed, an oasis in the wastes of Central Asia. Nunga Parbat, now very much closer, rises out of a chaos of crags and rocks. There is usually some snow on the Kamri all the summer, but till the end of May the winter coat still lies thick upon it. The descent on the further side is little short of precipitous, and the path is entirely obliterated by snow. Kala Pani has an elevation of some 11,000 feet, and the cold at night in this wind-swept gorge is so intense and bitter that sleep is well nigh impossible. Firewood is only procurable in small quantities, but rhubarb abounds. There is, however, no bungalow, and travellers would be very well advised to push on to Shankargarh, though it makes a total march of 25 miles over rather trying country.

Rattie is seventeen miles further down the valley. The descent is gentle, and the road crosses the Kamri torrent by a fairly good bridge. Nunga Parbat, its base hidden by intervening ranges, is visible ahead. Rattie is a summer station of a portion of the Kashmir Imperial Service Troops, and their barracks are scattered over the expanse of rolling tableland, on which, too, the rest-house is situated. Everything is green and fresh in Rattie, which is all the more pleasing in contrast to its surroundings. The call of the bugle and the discordant sounds of drum practice are welcome, indeed, after the unutterable silence of the Kamir.

And that is practically the end of the journey. It only remains a walk five miles along the road to Chorit Bridge, where one is suddenly confronted with the vast

extent of snow walls, which tower up sublime and ethereal in the bright sunshine. The following extract from Knight's delightful book, *Where Three Empires Meet,* gives a powerful description of the scene, as viewed from Chorit Bridge:—"This day I enjoyed an experience not easily to be forgotten; for at last at a turn in this fair valley I saw before me, rising above the lower ranges into the cloudless blue sky, a huge, white mass: such a mountain as I had never beheld before; not a solitary sharp pinnacle this, but shaped like a hog's back; a long rolling height sloping steeply at either end; a prone Titan. The snowy domes were piled one upon the other, the flashing glaciers, leagues in length, streaked and furrowed its sides. This I knew could be no other than mighty Diyamir, or Nunga Parbat, 26,629 feet in height."

And now that the traveller has wandered thus far afield, it may please him to get still further. Many attractive courses are open to him. The far-famed Rupal Nullah, up which he looks from Chorit Bridge, leads to the very glaciers of Nunga Parbat. It is a rough journey, but it is well worth the trouble. There is a miserable collection of huts at Tarshing, near the Tarshing glacier, and beyond this the Rupal Nullah bends round under the southern shoulder of Diyamir. Or, Astor is only sixteen miles distant from Chorit; and the road is in good repair. Lastly, there is the alternative return route to Kashmir by way of the Burzil pass (14,300 feet). This latter course is the most attractive of all. The scenery, if black and depressing, is grand, and is wholly typical of Astor. The Burzil is one of the most important passes into Northern Kashmir.

THE KASHMIR SEASONS: SPRING, SUMMER AND AUTUMN

Few visitors to Kashmir enjoy the charms of winters. Spring commences towards the end of March and there is a delicious crispness in the air up to early May. During May and June the weather is delightful, but at the end of the latter month the main valley gets distinctly warm, when it is usual and advisable to move higher up to the plateaux of Gulmarg, Sonamarg, (in the Sind valley) or Nagmarg. It is thus possible to follow the climate of one's choice simply by going higher as the summer advances, and moving down again as the weather cools. The months of September and October are preferred by many as, after the middle of September, the monsoon gives over, the weather clears, and cools, and camping and mountain-climbing can be indulged in to one's heart's content. Whatever time of the year the visitor may choose, he will find a combination of quiet loveliness and upland grandeur which has a fascination all its own, a general effect of wide landscapes and of the snowy ranges stretching from one horizon to another, and mountain majesty and sublimity at the very zenith.

But the best time is between April to June, or from the middle of September to the end of November. In the spring wild tulips, and purple and white irises, carpet the slopes; the pear-trees are in full bloom, the rose-buds are beginning to form, and the first columbines come into blossom; while the poplars and the

chenar trees are in fresh foliage. Later, the roses are in their full beauty, the scarlet poppies bloom everywhere, with the white peonies and the lilac. It is just at this season that the flute-like note of the golden oriel is heard in the glens, and its brilliant yellow plumage seen flashing among the trees, and when (though, but occasionally) a pennant bird, with its twelve-inch tail fluttering like a white flag in the breeze, passes, presenting a wonderful vision of loveliness. As the spring passes into summer in early June, the strawberries are luscious, and a little later raspberries and mulberries are plentiful. Pears, peaches and apricots add to the feast of fruit that is at the disposal of the visitor, till they can be had in their greatest perfection in the autumn. Thus what with lovely flowers, luscious fruits, and splendid scenery, the visitor can pass a happy holiday in autumn in the glorious climate of Kashmir —restful, bracing and invigorating, amidst pleasant and agreeable surroundings, which can be scarcely paralleled in any other part of the world.

With the coming in of autumn the valley is a blaze of colour. First there is the harvest—in that fertile country usually a bumper one; and the long sunny days are ideal for getting it safely carried—when the valley is a sheet of yellow paddy; the orchards filled with rosy-cheeked apples and golden pears; a rich harvest of walnuts from the groves around the villages and the thatched-roofed houses themselves, gay with golden corncobs and scarlet peppers, all drying in the sun. The gardens too, what gay colour they present at this time of the year! The green-shaded lawn is still there, though turning a little brown now. The garden has now donned her brightest garments, and flames and flaunts herself in every direction, exhibiting

her charms shamelessly in scarlet and gold, blue and pink, red and yellow—a very riot of colours. And yet they do not seem to clash, for Nature is never crude, and can daub on her canvas every conceivable colour without an ill effect.

The sun blazes down in the day-time in autumn, and at night the dew falls heavily, the pale moon casting a softening light over all the gaudy hues. And now the trees begin to get tired of the green dresses they have worn all through the summer, and they too begin to put on their golden-coloured dresses, before the cold winds and frosts compel them to shake off their finery. The willows are content with pale yellow, but the tall and stately poplar robes herself in more golden colours, and all the other trees and shrubs follow suit in yellow, orange or red, in various shades, all making a fine and goodly show. But for all their brightness, they must all perforce bow in homage to the king of Kashmir trees, the *chenar,* with his mighty head held high above them all, and dressed from head to foot in his royal robe of scarlet and gold. All down the valley he is there, surpassing his lesser brethren in his glorious apparel. Singly and in groups, by lakes and river, his leaves fall down to make a scarlet and gold carpet for his feet. But one of the loveliest sights by far is to see a clump of these magnificent trees, near lake or river, when the water, acting as a mirror, reflects back the beauty and all its waters, too, are turned to scarlet and gold. There is surely no tree more fitted to be described as an Indian king—when dressed for a state function than the royal *chenar* of Kashmir, during the autumn. And so whether, for a short or a long visit, Kashmir is unrivalled. It is always beautiful: be it spring with the fruit trees in blossom and the ground

carpeted with irises; summer with the trees in full foliage and the lakes a mass of lotus flowers, or autumn with the *chenars* and poplars, a wonderful mixture of browns and russets, and the surrounding hills covered with a mantle of fresh snow.

THE CHARMS OF HOUSE-BOAT LIFE

Floating serene upon the Jhelum's breast
Lies my dear Kashmir home:
'Tis here my spirit is at peace and rest
How far so e'er I roam!
My home is formed from Kashmir forests fair,
Proud deodar and pine,
The graceful walnut—all their beauty share.
To build this home of mine!
Ah! Who could have a dearer home than mine?
My home in far Kashmir!

From "My Kashmir Home" in Mrs. Percy Brown's *Chenar Leaves.*

Perhaps one of the cheapest and pleasantest ways of spending a holiday in Kashmir is to settle down in a house-boat, moving about in which is delightful existence, being free from the strenuousness and discomfort of trekking and camping. It appeals strongly to those looking for a peaceful rest—just moving along, stopping a day here and a day there, wherever it may take one's fancy. You may take your boat up the Jhelum river to Anantnag (of Islamabad), and also down stream as far as Baramula—from end to end a distance of about one hunderd miles. You may also move up through the Anchar Lake to Gandarbal, or explore the Woolar, the largest lake in India. The Kashmir waterways are essentially restful and peaceful, and the sunrise and the sun-set across the lakes are often exquisite to behold.

II

A brief description of a house-boat, in which a large number of visitors generally live in Kashmir, will give some idea of the unique arrangements made for the comfort and convenience of its occupants. A house-boat is built on the model of a big light-boat, but with several rooms and a terraced balcony on the deck with attractive awnings. Here you sit out, in the open, on deck chairs, and laze under the moon, or the sun. Such boats usually contain two to three good-sized bed rooms, a lounge or sitting room, a dining room (with pantry), and the inevitable toilet rooms. The lounge and the dining-room have shelves running right along the frieze, and it is left to individual taste to decorate these with colourful Kashmir bric-a-brac, or flowers picked from adjacent banks. A built-in dresser, fitted to one of the partition walls in the dining room, is generally sufficient for crockery, cutlery, glassware, and table linen. Adjoined to each boat is a small kitchen boat, the front part of which is fitted for cooking purposes, and the rear as living quarters for the *manjhees*, or house-boatmen, their family, and one's servants. Each house-boat is built light, so that it can be manoeuvred from place to place, and moored anywhere to suit the fancy of the tourist.

Generally, visitors spend short periods at Gargribal on the Dal Lake, or at the Naseem Bagh, which is now a dense forest of *chenars*, or in cooler spots like Ganderbal and Shadipur. It is on the limpid waters of the lakes, and the great river, of Kashmir, that the house-boat glides at her best, and fits beautifully into the incomparably superb scenery as a perfect adaptation to Nature's handicraft. Carved out of the sweet-

smelling deodar, and other woods of the Himalayan forests, the house-boat is of all Kashmir the most Kashmiri—so to say, the very symbol of Kashmir—and her graceful contours as mirrored in the lake, or the river, form a picturesque *tout ensemble*. Water flowers, like lilies, and a number of aquatic plants, press gently against her sides, while the huge, umbrageous *chenars* cast their shade over her noontide rest. Thus for the artist, the angler, and the comtemplative man, house-boat life in Kashmir is a blessing, and an ideal to look forward to, since there is an indefinable satisfaction in the gliding silent passage of a house-boat over waters, which is delightfully soothing to frayed nerves.

III

So if a floating home for the full period of your holiday is something to look forward to, that dream can be realised only in Kashmir, and gliding over its enchanting waterways, in a house-boat, is all that can be wished for by those in quest of a quiet and restful holiday. A well-equipped house-boat offers all you need to make life happy and comfortable. A cosy lounge, a well-furnished dining-room (with pantry), two or three suites of bed-rooms, with bath-rooms attached, all as compact as possible, make the house-boat, an ideal residence, and with detached boats, for the servants and for kitchen, conduce materially to a life of *dolce far niente*, either moored under the shadow of an umbrageous *chenar* tree, or being towed up or down the river Jhelum.

The floor boards of a house-boat are so wedged that they open out in places, and all your travelling kit is stowed away underneath. The walls consist of panelled deodar, and the doors and windows (for the

sake of safety and compactness) do not open out, but slide along two sets of grooves. There are usually two sets of windows, meshed and glazed, and most people use the former at night to keep out mosquitoes and other pests, and at the same time to allow free ventilation. In the day one either keeps the windows fully open, or the glazed frame in position where required. At night the whole structure can be closed from the inside, and is safe against intruders. Gay curtains frame the gauze windows, and under shady awnings roof gardens are bright with potted zinias and geraniums. Within, basket chairs, rugs, open fireplaces, and electric light, provide an unexpected degree of comfort.

The roof is generally a thing of beauty. It is made up of slats of deodar geometrically arranged to form a beautiful pattern. Almost every room has a roof of different design. A little stairway—placed at a convenient place—takes you to the top of the house-boat, which has a structure with an awning, which is an ideal place for using as a sun-deck in day-time, or as a lounge in the evenings.

It is difficult to imagine a more delightful and restful holiday than a few weeks in a house-boat on the Jhelum, or on the Dal, or any one of the other beautiful lakes, under the most perfect conditions of weather and scenery to be found in this imperfect world. For those bent on the lazy life it is ideal: moored under the shade of a majestic *chenar* tree one can spend hours lounging on the deck enjoying the kaleidoscopic changes of the scenery, and watching the myriads of multi-coloured birds and the picturesque scenes and sights of the country. To be peddled silently along, seated luxuriously on a pile of cushions in a *shikara* through the many lovely waterways, is an unmixed joy, and an

incentive to the enjoyment of an *al fresco* meal in one of the neighbouring gardens. So if the wanderlust has got you, there is nothing better than a holiday in Kashmir, and you will never regret your sojourn in that lovely valley, gliding in a house-boat over its beautiful water-ways.

BIRD LIFE IN KASHMIR

Listen and hear!
In the green Spring
The wild birds of Kashmir,
And true heart's joy they'll bring!
Listen and hear!
Listen and hear!

From "Listen and Hear" in Mrs. Percy Brown's *Chenar Leaves.*

Mr. Aldous Huxley thus described (in his *Jesting Pilate*) the bird life, in Kashmir:—"In the autumn great flocks of teal and mallard come through Kashmir on their way from the breeding grounds of their winter home in northern India. Some breed in the recesses of Ladakh, a few hundred miles only from the Kashmir valley; but the majority go further afield, where so many migrants pass the brief but generous summer. In the autumn they fly southwards, over the Himalayas, into India. Some varieties of these water fowl cross the range at the eastern end, some to the west. How these birds, which normally pass their lives in plains, contrive to cross the Himalayas without dying of mountain sickness, or asphyxiation, on the way, is something of a mystery. Most small animals, when taken up suddenly to a height of fifteen or twenty thousand feet—and many of the Himalayan passes touch those heights—simply die."

In spring and summer bird life is one of the greatest attractions in Kashmir forests and gardens,

which are then full of music—music of waters, music of doves, music of the little skylarks, and music of the free nightingales high up in the green-gold tracery of the *chenar* trees. They sing and warble all day long —morning, noon, and afternoon. A Kashmir summer dawn is a lovely thing, like a piece of music, or some immortal verse. It comes in a wave of primrose over the peaks, and is followed by a divine radiance, as of heliotrope inspired with life, or the awakening of the soul by the melodious singing of the lovely feathered creatures, while the quiet of the noon, and the afternoon, is made musical by the crooning ring-dove, the ecstatic *bulbul,* the beauteous oriole fluting his liquid note as he flies in flashes of gold from tree to tree. Upon the clover-scattered grass the hoopoes strut, and the cock-sparrows dance with intense blandishments before their love.

> The golden oriole, its note
> Of mellow music we can hear,
> As 'neath the willow boughs we float
> To catch its cadence low and clear.

In the famous Moghal gardens round the Dal Lake, when the sunlight is disappearing and the fountains are stilled, and their great cascades no longer fill the pavilions with their music, the birds still sing on—the murmuring doves and the ecstatic nightingales—just as the after-glow of the sunset flushes the mountain crags that overlook the gardens with indescribable madder and rose, and Mahadeo soars above with the lustre of a dolomite peak. Not only in the Moghal gardens, but even away from Srinagar, the bird, in Kashmir, makes life delightful and enjoyable to the trekker who prefers to camp out, either for fishing or sporting, or

lazing. Every turn of the river, or the road, affords opportunities not only for the artist or the photographer, but a stroll along the river banks, or the forest tracks, is a joy in itself, as apart from the scenery being beautiful, the country teems with bird-life. The spotted forktail—a brilliant black and white bird—frequents the shady parts of the streams, and wagtails, red-starts, dippers, sand-pipers and various other kinds of warblers are an unending source of interest.

In fact, camping out under canvas is even more enjoyable than living under a roof—whether that of a house or a house-boat. Now we are poled along to the songs of the golden orioles—those lovely birds with voices as golden as their feathers, and whose liquid, melodious, notes once heard can never be mistaken. Jewelled king-fishers dart up and down stream, as if to show you the way, and, if your luck so chances, you may see a paradise fly-catcher cross your path with its undulating motion and long streaming tail; while a thrush, a blue jay, and a hoopoe would frequently greet you from the grassy banks, and slide silently along in your house-boat, or drive or ride out of your camp. Such are the delights of bird life in Kashmir. If towards sunset you take the *shikara* and make a little tour of the inner lake of the Dal, when the rich lotus blooms in season, you find the reeds and the lilies give shelter to water-hens and the small lake terns. Here you find their eggs laid upon the surface of the lake. Even though a thunderstorm comes drifting over the valley and the castle of Hari Parbat, making marvellous pictures of light and shadow, and filling the reeds with wind, yet the little terns ride secure upon their lily leaves, and their eggs lie harmlessly exposed to the elements. The young moon shines above the

dark fragments of cloud, her image trembling in the water, and grey herons fly with slow rhythmic beat of wings between sky and water.

Such, in Kashmir, are Dame Nature's minstrels, which murmur melodious madrigals at all hours of the day. Verily Longfellow was right, when he sang:—

> Do you ne'er think what wondrous being these?
> Do you ne'er think who made them, and who taught
> The dialect they speak, where melodies
> Alone are the interpreters of thought?
> Whose household words are songs in many keys
> Sweeter than instrument of man e'er caught!

SOME REFLECTIONS ON THE KASHMIR MOTOR ROUTES

The various aspects of life in Kashmir have often been described, and the country has justly been the theme of many a eulogy. We hear a good deal about the valley; but the road by which we enter it is scarcely ever noticed. It is, of course, put into deep shade by comparison with the country that lies beyond Baramulla, when the wonderful panorama of gleaming mountains, flower-strewn turf, radiant sky, and the river front, greets the eye. And yet it has its own charm—tedious and fatiguing though it may easily become, at times. But the true scenery-lover would hesitate before declaring the charm of the road-travel to Srinagar to be of no interest. Scenes and incidents are throughout ready to hand for those who know how to appreciate them, and there is much to interest the keen-witted traveller.

The journey shows the Kashmiri workman at his best. Here on the road a constant struggle is in progress between the forces of destruction, represented by the rains and the floods, and those of construction—the road-menders. Every now and then a landslip occurs, and the road, zigzagging along between precipice and torrent, is frequently interrupted. A really admirable system of coolie labour brings, in a twinkling, gangs of men to the damaged point, and the work of clearing begins, and by dint of employing a seemingly unlimited number of men it is at once put into order.

Just, watch at work these gangs to whom the shovel is the chief implement, and there is much of interest and beauty to occupy the attention during long hours of the day.

From below Rampore—the wildly picturesque spot in the Jhelum gorge—all the way to Srinagar, on the Jhelum valley route, there is now a quadruple line of poles, topped by enormous insulators, and bearing a net-work of wires. This line is drawn straight across one of the most exquisite bits of country that Nature has devised. The wires convey the electric current to Srinagar to work the silk factory, and replace by machinery the hundreds of workers on the old looms. How different is this modern spirit from that of the old leisurely days of history. It is not at all a feigned impatience men evince for those who plead for the sparing of the picturesque. The gardens of the Dal lake, and the beautiful garden at Achhbal—where Jehangir and Shah Jehan constructed an enchanting summer residence—show what the Indian Emperors thought it worth while to do with the waters of Kashmir. Our one ambition now-a-days is to make them drive machinery which will squeeze much money out of the land. If, at the same time, it robs it of its beauty there is no regret, once the great purpose is achieved. Surely, of all places, Kashmir should be the last to be sacrificed to utilitarianism.

In his well-known book of travel, called *Jesting Pilate*, Mr. Aldous Huxley indulges in the following reflections on the sights on the Kashmir roads:—"It is cheaper in Kashmir to have a waggon pulled by half a dozen men than by a pair of oxen or horses. Passing, I feel almost ashamed to look at the creeping wain; I avert my eyes from a spectacle so painfully accusatory.

That men should be reduced to the performance of a labour which, even for beasts, is cruel and humiliating, is a dreadful thing. 'Ah, but they feel things less than we do,' the owners of motor-cars, the eaters of five meals a day, the absorbers of whisky, hasten to assure me 'they feel them less, because they're used to this sort of life. They don't mind, because they know no better. They're really quite happy.' And these assertions are quite true. They do not know better; they are used to this life; they are incredibly resigned. All the more shame to the men, and to the system, that have reduced them to such an existence, and kept them from knowing anything better. Even in Kashmir a tiny pinch of humanitarian commodity—as yet however invisible—has begun to be distributed."

KASHMIR FLOWERS AND TREES:—

Flowers Throughout The Year

January

(*Sternbergia fischeriana*)

When warming suns begin to melt the snow,
But yet the bitter winds of winter blow,
In sheltered nooks sternbergia's golden blooms,
Bear witness to the throbbing life below.

February

(*Anemone biflora*)

As more and more we see of earth's warm floor,
These small perennials eyes to beauty draw,
There whiteness of the snow is tinged with rose,
Or blue may be, from spring's vast colour store.

March

(*Hyacinthus orientalis*)

Now Spring is here. The hyacinth's perfume
Recalls the bear from its long winter tomb
And sends it forth to reincase in fat
A mighty carcase with an air of gloom

April

(*Tulipa lanta*)

It's tulip time, and where lanatas glow,
Great scarlet giants, other tulips know
That they, dwarfed, must bloom and unseen fade,
Unless some gentle hand to them stoop low.

May

(*Iris Kashmiriana*)

From rhizomes planted in the autumn time,
This cream white flower adorns the summer clime,

Bearded and fragrant, armfuls daily go
To market, where they fetch perhaps a dime.

JUNE

(*Trollius acaulis*)

Golden blooms for the golden months
When the visitors are here,
To fill the coffers of many a man
In the vale of fair Kashmir.

JULY

(*Lilium polyphyllum*)

Of lilies among the rarest,
Its fragrant trumpets don't sound,
But flare as they nod, 30 inches
Or more from the ground.

AUGUST

(*Morina Coulteriana*)

Beware! For if these spikes of gold you choose
To bring into the house, they may refuse,
Their guardian prickles putting up a blitz
To draw your blood and make your tongue abuse.

SEPTEMBER

(*Aconilum violaceum*)

In Autumn draws the mountain monk
His hood about his ears to warm 'em,
And this blue monkshood shows their hue
Should he allow the cold to storm 'em.

OCTOBER

(*Gentiana Moorcroftiana*)

As slender as the time that's left
E'er snow is here again,
These sky blue flowers seem to say
"For winter sports remain."

NOVEMBER

(*Crocus Kashmiriana*)

Not wild, but on so many acres grown,
This blossom violet-blue is widely known.
For from its root commercial saffron comes
And o'er the hills its sweet perfume is blown.

DECEMBER

(*Viburnum Nervosum*)

With pink-white, clustering blooms it greets the morn,
Although of leaves by winter's hand it's shorn,
And when its scarlet berries purplish turn
Man eats them, saving thus his store of corn.

(*Verses by "Snilloc."*)
(In the *Illustrated Weekly of India.*)

II

IRIS AND LOTUS

Light waves of perfume-laden air
Rise from the mountain-side,
Bright sun-drenched flowers' aroma rare
Pure fragrance scatter wide—
As if some fairy casket held
A thousand fresh delights
Of scented blooms, whose sweets excelled
All others on these heights,
While cadence of soft, sighing breeze
Wafts to my senses there
Cool breath, o'er gently murmuring trees,
And soothes to rest all care:

From "A Dream on a Kashmir Mountain-Side"
in Mrs. Percy Brown's *Chenar Leaves.*

In Kashmir valleys blow
Iris,
Purple and regal, or white they show

The grave-mound's place,
And with dignified, imperial grace
Revive in Spring,
Each root
Tribute
Pays—God's gift of life eternal sings,
Each year
So dear.

From "Iris" in Mrs. Percy Brown's *Chenar Leaves.*

Kashmir's soul-flower! O thou most sacred bloom
What wondrous treasure lies within thy heart?
Deep hidden down amidst that rosy gloom
Thy petals as its guardians do their part.
Ah! how can I describe thy beauty rare
To those who have not seen thy gracious form?
Intricate is the pattern finely wrought
By the Great Craftsman's Hand, with cunning skill!
Oh! Lotus bloom thy shrine have many sought
And worship thee, and oft revere thee still.
Thy leaves of deep, yet tender green are spread
In multitudes upon the Dal lake's breast—
A noble throng of leaves to form thy bed,
And on each leaf a subtle bloom doth rest.

From "Lotus Flowers on the Dal Lake" in Mrs. Percy Brown's *Chenar Leaves.*

III

KASHMIR TREES

Once more I view this little sheltered nest
Beneath the drooping boughs of yon *chenar.*
Thy old roof-tree, so humble, offers rest
To us, the weary travellers from afar.
Below the Bund the river Jhelum sweeps
Beneath the Takht-i-Suliman's high dome.

From "A Haven in Srinagar" in Mrs. Percy Brown's *Chenar Leaves.*

Fine massive trunks of burnished silver pale,
Smooth boughs like sinews strong of virile arm,
Proud monarch of all trees in Kashmir's vale!
Flings royal largesse—gifts of peace and balm.
Majestic vast *chenars,* how nobly spread
Thy branches o'er green velvet turf bestride,
Inviting all within thy shade to tread.
But Autumn paints thy verdure richer shades,
And crowns those silver bolls with red and gold;
The mountains thus responsive to these glades
Of glorious colour, brighter tints now hold;

From "Chenar Trees in Kashmir" in Mrs. Percy Brown's *Chenar Leaves.*

In Kashmir's mountains I recall
One splendid, isolated *pine,*
Whose shade our happiest days of all
Embowered as we'd there recline

From "A Tree Friend in Kashmir" in Mrs. Percy Brown's *Chenar Leaves.*

Himalaya's noble tree, great *deodar*!
Soaring aloft in high majestic grace
On mighty rocks, whose clefts give narrow space
For thy strong roots—proud spread thy branches far,
Thy name means "Power" for no worm can mar thy heart's sound strength,

From "Deodars" in Mrs. Percy Browns *Chenar Leaves.*

Deep in the heart of Lolab's forest far,
A graceful sapling grew—a *deodar.*

From "The Satun" in Mrs. Percy Brown's in *Chenar Leaves.*

PART IV

BIBLIOGRAPHICAL

Bibliography of Literature Relating to Kashmir

(A) Reference Literature: Guide-Books, Route-Books, and Maps

Preliminary Notes

To employ the time in Kashmir, to the best advantage, a definite programme should be drawn up, and even dates of the visits to the various places fixed, with the aid of the latest edition of a route-guidebook (like Neve's *Tourist's Guide*), and an up-to-date route map. The official survey map (sheet 28, with 4 miles to an inch, costing Rs. 2 plain, or Rs. 4 mounted and folded for the pocket) shows the whole Kashmir State from Murree to the Liddar Valley; while Thacker's map of Jammu and Kashmir (16 miles to an inch, priced at Rs. 3) shows all the State territories lying between British India, Tibet, Yarkand, and Yaghistan. The former is more suitable for the tourists in Kashmir only, the latter for those visiting the outlying tracts of the State, as well. It would be advisable to keep both the maps handy.

All the routes (in, about, and around Kashmir) are clearly described in three standard reference works—*viz.* (*a*) Major-General F. de Bourbel's *Routes in Jammu and Kashmir* (Thackers, Calcutta, 1897); (*b*) Lt.-Col. Montgomerie's *Routes in the Western Himalayas* (Dehra

Dun, 1909), and (*c*) Major Kenneth Mason's *Routes in the Western Himalayas,* Vol. I, (Trigonometrical Survey of India Office, Dehra Dun, 1922). The last includes all the routes given in Montgomerie's book, and is thus the best route-book, being the most comprehensive, and also the latest in point of time.

Neve's *Tourist's Guide,* (*ut infra*) which is not only handy, but fairly up-to-date, as it is revised at intervals of four to five years, is also highly useful as a route-book. Full particulars about it, and the other works of reference about Kashmir, with characterisations about their utility, are given below, in the first section of the bibliography, a perusal of which will enable the tourist to draw up his programme, after knowing the details of the routes to be traversed, and obtaining practical information about them. It may be added that the data brought together in this volume, supplemented with the information embodied in Neve's *Tourist's Guide* about routes, should amply serve the requirements of the average tourist, or trekker, in Kashmir.

Reference Works (arranged chronologically).

(1) 1868. *Kashmir Handbook.* By Dr. J. Ince. The last edition of it was issued, in Calcutta, in 1876. Out of print, and long since obsolete, it was the first guide-book to Kashmir, in English, and formed the basis of Duke's *Kashmir Handbook* (1888), No. 4 in this list.

(2) 1884. *Guide for Visitors to Kashmir.* By John Collet. Revised, in 1898, by Dr. A. Mitra, (Newmans, Calcutta).

Out of print and obsolete in practical information, but still useful for its descriptions.

(3) 1887. *Hints to Travellers in Kashmir.* By C. F. Gilbert. (Newmans, Calcutta). Out of print, and obsolete.

(4) 1888. *Kashmir Handbook,* (based on the last, 1876, edition of Dr. Ince's *Guide,* but remodelled and re-written). By Dr. Joshua Duke. (New edition 1903), and also an abridged and revised text of it by the same editor, 1910; (Thackers, Calcutta). Out of print, superseded in parts, and its practical information obsolete, but still the standard guide-book—comprehensive, detailed and descriptive. The (1910) abridged edition is preferable to the original bulkier edition of 1903.

(5) 1891. *The Sportsman's Vade-Mecum for the Himalayas.* By "K. C. A. J.". (Horace Cox, London). Still useful for the sportsman, though it would be as well to supplement the data embodied in it with those in the Kashmir section of Lt.-Colonel R. H. Tyack's *In Quest of Game*—No. 12 in this list.

(6) 1895. *Cashmir En Famille.* By Mrs. Burrows (Thackers, Calcutta). Out of print, but still useful, as it is a comprehensive and detailed guide to house-keeping in Kashmir.

(7) 1896. *Tourist's and Sportsman's Guide to Kashmir.* By Col. A. E. Ward (Central Press, Calcutta). Out of print, and practically superseded for tourists, for whom the 1896 edition (the fourth and last) was primarily intended. The earlier three editions were for sportsmen only.

(8) 1903. *Hints on Hill Travelling in Kashmir.* By J. C. McDonnell. (Pioneer Press, Allahabad). A useful book, even now, to the trekker, with detailed information about camping. But it should now be supplemented with the more up-to-date information embodied in Barbara Earl's *Trekking in Kashmir*—No. 13 in this list.

(9) 1909. *Imperial Gazetteer of India* (Provincial Series) *Jammu and Kashmir.* (Calcutta). Contains in a compact form much useful information of permanent value, though the text is now necessarily behind time.

(10) 1916. *Punjab, North-West Frontier Provinces and Kashmir.* By J. M. Douie (Cambridge University Press, London). The best geographical handbook on the regions dealt with in the volume, and useful for travellers.

(11) 1921. *Handy Guide to Kashmir.* By M. L. Langar (Star Press, Cawnpore). A compact little handbook, which (though out-of-date, to a large extent) may still be used with ad-

vantage in the absence of an up-to-date guide-book. Its first edition was dated 1916.

(12) 1927. *In Quest of Game.* By Lt.-Col. R. H. Tyack, (Thackers, Calcutta). The revised edition deals with shooting arrangements and conditions in the whole of North-Western Himalayas. Useful and informative. Its first edition appeared in 1893, under the title of *The Sportsman's Manual.*

(13) 1930. *Trekking in Kashmir.* By Barbara Earl (Civil and Military Gazette Press, Lahore). It not only gives details of camp requirements, provisions, and cost, but also describes several routes, outside the beaten tracks. It is the only fairly up-to-date book on trekking in Kashmir, and. the earlier ones being now more or less out of date, it is the most helpful to trekkers.

(14) 1932. *Kashmir Illustrated.* By K. S. Attri, B.A., Srinagar. A compilation of no particular merit, being slight and sketchy.

(15) 1932. *Kashmir: The Switzerland of India.* By "Dermot Norris", (Newmans, Calcutta). The author's "name" is evidently a pseudonym. The book is not a general guide-book, but it gives detailed information about the various forms of sport in Kashmir, and no sportsman in or about the

valley can, therefore, do without it.

(16) 1933. *Handbook for Visitors to Kashmir.* By J. L. K. Jalali, (The author, Srinagar, Kashmir). A fairly comprehensive, and useful, guide-book; but rather slight in practical information.

(17) 1933. *A Guide-Book to Gulmarg.* By Christable Page and Ursula Boyle. (Thackers, Bombay). An exceedingly good hand-book—comprehensive and well put together. It should be kept handy by visitors to Gulmarg.

(18) 1935. *Kashmir Guide.* By Dr. S. K. Atri, B.A. (The author, Srinagar, Kashmir). First edition 1926; second edition 1930. Mainly descriptive, but its practical information is rather good.

(19) 1938. *Tourist's Guide to Kashmir, Ladakh, Skardo.* By (the late) Dr. A. Neve. (Sixteenth edition, Civil and Military Gazette Press, Lahore). The handiest and best route-guide-book. More up-to-date than any other, as it had hitherto appeared in new editions, every four to five years, revised by the author's brother, who had been long resident in Kashmir. The date of the first edition is untraced, but the Imperial Library (Calcutta) has the third edition of 1896. It is indispensable to all travellers both for its outlines of routes, and practical information, and should be kept

handy by visitors to Kashmir.

(20) 1938. *Kashmir: The Land of Celestial Charms.* By R. C. Arora. (Second, revised and enlarged, edition. The Unique Literature Publishing House, Atrauli, Aligarh). The first edition appeared in 1933, as *New Guide to Kashmir.* It is a useful compilation; being both descriptive and sufficiently practical.

(21) 1938. *Kashmir Guide.* By H. M. Kotak. (H. M. K. Srinagar, Kashmir). Compiled by the All-India Spinners' Association, it is useful, though slight. Its main object is to popularize the arts and crafts in Kashmir woollen goods, manufactured under the auspices of the Association, for which purpose it is of great utility. It should be supplemented by the Association's *Catalogue of Kashmir Woollens* (supplied free).

(22) 1938. *Notes for Visitors to Kashmir.* (The Visitor's Bureau, Srinagar). Supplied free, it should be kept handy by all travellers in Kashmir, as it is fully informative about almost all matters of interest to visitors to Kashmir, rendering touring easy and comfortable, and usefully supplementing and bringing up-to-date the practical information given in the guide-books. It contains full information on the following points:—(1) dak bunga-

low charges with food tariff, (2) rates of road toll, (3) customs import and export tariff, (4) rules relating to the importation of firearms, (5) wheel-tax rules and licence fees, (6) rates for the hire of houseboats, with and without board, (7) scale of monthly wages for servants, (8) mooring site rules and fees, (9) camping site rules and fees, (10) tonga and shikara rates, (11) schedule of transport rates in and around Gulmarg, (12) rates for pony and cooly hire, (13) rates of licences for fishing and shooting, (14) trout waters available during the season, (15) notes for big-game hunters and anglers, (16) list of big-game *nullas* available for shooting, (17) list of forest-houses available, with rules for their occupation, and (18) and rules relating to motor cars. It thus contains detailed and highly useful practical information, indispensable to visitors to Kashmir. It is periodically revised and kept up-to-date. Latest edition issued in 1943.

(23) 1938. *Kashmir.* Compiled by the Director Visitor's Bureau, and cheaply priced. It is an illustrated and descriptive handbook, and is complementary to the *Notes for Visitors to Kashmir,* No. 22. The two books are indis-

pensable and should be kept handy for reference.

(24) 1938. *Murray's Handbook for India: Section "Kashmir"*. Fifteenth edition, (John Murray, 50 Albemarle Street, London, W.). Presents in a few pages an excellent compendium of useful and reliable information, which is generally up-to-date, since the book is very carefully revised at intervals of four to five years. It is, however, intended mainly for the hurried tourist bent on "doing" Kashmir in a short time, and not for the leisured tourist, trekker, or the sportsman.

(25) 1940. *Kashmir, Ladakh and Gilgit.* By R. C. Arora. (The Unique Literature Publishing House, Atrauli, Aligarh). A fairly comprehensive and up-to-date tourist's manual to the three provinces named in the title of the book, which is also illustrated and furnished with five maps. But the practical information is rather sketchy.

(26) 1942-43. *Kashmir: The Playground of Asia.* By Sachchidananda Sinha. (Ram Narain Lall, Allahabad). Compendious in furnishing practical information—which is fully up-to-date, being abreast of the latest changes in Kashmir travel—and also comprehensive in including in its wide range and scope almost all

matters of interest to visitors to Kashmir, this book is at once a guide-book to travellers, and a handbook of descriptive sketches of the various scenes and sights of Kashmir. Apart from these, its two other distinctive features are an almost exhaustive bibliography of books, in English, relating to Kashmir, and a carefully-compiled directory of general information. A second edition—carefully overhauled, judiciously enlarged and revised, and with the text systematically re-modelled and re-arranged—appeared in 1943.

(B) Descriptive Works relating to Kashmir

PRELIMINARY NOTE

Descriptive literature, relating to Kashmir, is abundant. The standard works are indicated and characterized in the bibliographies in this section, which (it is hoped) will be helpful alike to travellers and residents in Kashmir. Chronological bibliographies of standard literature relating to Kashmir travel—other than the reference works printed above—are appended. Some of these books may be borrowed from the library of the Srinagar Club, by the members of that institution, a copy of the rules and by-laws of which should be

obtained from the Secretary. But it should be distinctly understood that the books catalogued do not include those general works of Indian travel which also deal with Kashmir, though the rule has been occasionally departed from, when it was felt it should be done, in view of the intrinsic merit of the portion relating to Kashmir. Nor do these lists claim to be exhaustive, though they are comprehensive enough.

Pre-Nineteenth Century

(1) 1672-1726. Bernier, Fancois. *Travels in India: Containing a series of Letters concerning his Journey to Kashmir in Aurangzeb's Suite.* Edited by Archibald Constable (1891); second edition, revised by Vincent Smith. (Oxford University Press, London, 1914).

The first Europeans to visit Kashmir were the Jesuit priests—Portuguese and Italian—who accompanied Akbar, in 1597. The French physician, Bernier, who accompanied Aurangzeb (in 1664) was, however, the first European to record his impressions of Kashmir, which he did, in his own language, in a series of letters, which were first published, in Paris, in 1671. They appeared, in English, for the first time, in 1672. In 1826

was issued Irving Brock's new translation, which has formed the basis for all subsequent editions. The best of these was that edited and issued by Mr. Archibald Constable (in 1891), a second and revised edition of which —by Dr. Vincent Smith—was published in 1914. Though Bernier's account is now centuries old, the book is still justly regarded as a classic amongst works relating to Kashmir. The sketch is a delightful and instructive narrative of the Great Moghul's stately progress, and a charming description of a beautiful country by a very experienced French "man of affairs". Bernier's is the only standard work on Kashmir, of those issued before the nineteenth century, and it is not only the best account we have of the visit of a Moghal Emperor, but also of the condition of Kashmir in the latter half of the seventeenth century.

(2) 1783. *Forster's Letters: A Journey from Bengal to St. Petersburgh.*

This book offers a vivid account of the state of tyranny that prevailed in Kashmir during the Pathan regime.

II—Nineteenth Century

(1) 1817. Moore, Thomas. *Lalla Rookh: A Poem.* Moore's well-known poem

has secured for Kashmir an additional appellation as "the land of Lalla Rookh", which is the title of a book by an Indian traveller and is No. 20 in the Twentieth Century list. The poem is justly regarded as an essential item of the Kashmir tourist's book equipment. Only the last section of the poem deals with Kashmir. One of the handiest pocket editions of the poem is issued by George Routledge (London). The work is graceful in style, bright and luscious in colouring, occasionally over-sentimental, and theatrical in incidents and dialogues, but unbroken in narrative interest. Its chief attraction to the Kashmir tourists lies in its graphic and vivid descriptions of some of the scenes and sights in and around Srinagar. Its lines and stanzas have been frequently exploited by writers on Kashmir as suitable mottos for their descriptive sketches, and have been so used in this book also.

(2) 1834. Jacquemont, Victor. *Letters from India: Describing a Journey in India, Tibet and Kashmir.* Two vols. (Churton, London). Jacquemont's book is justly regarded a classic on the countries he traversed. Though more than a century old, it is still not only interesting but informative.

(3) 1841. Moorecroft. W., and Trebeck, G. *Travels in the Himalayan Provinces* (1819-35) Two Vols.: Illustrated. Edited by H. H. Wilson. (John Murray, London).

The portion dealing with Kashmir is in the second volume. The characterization, made above, of Jacquemont's book, is equally applicable to it.

(4) 1842. Vigne, G. T. *Travel in Kashmir, Ladak, Iskardu* (1835-9). Two Vols. (Henry Colburn, London) 1842.

Vigne's *Travels*.—though badly arranged and discursive—is still deservedly regarded as one of the standard and most important works on Kashmir, as he knew the valley intimately. It may be safely said that what Vigne did not know of Kashmir, was not worth knowing, at that time.

(5) 1845. Hugel, Freih, Carl A. A. *Travels in Kashmir and the Punjab.* Translated from German. (Petheram, London).

Hugel's book belongs to the same class as the three mentioned above. The above four books (Nos. 2 to 5) are still justly regarded as standard works relating to Kashmir. Of the four Jacquemont and Hugel were of scientific turn of mind, while Vigne is the most informative and interesting to the general reader. Moor-

croft and Trebeck are good all round.

(6) 1852. Honiberger, J. M. *Thirty-five years in the East.* (London; also Lepage, Calcutta).

Includes Kashmir; interesting, but sketchy. The above five authors—Jacquemont, Moorecroft and Trebeck, Vigne, Hugel, and Honigberger—are also valuable for the Sikh period.

(7) 1853. Schonberg, B. E. *Travels in India and Kashmir.* Translated from German. Two Vols. (London).

The Kashmir portion is slight, as compared with the rest of the book; but it is eminently readable.

(8) 1854. Hervery, Mrs. *Adventures of a Lady in Tartary, Tibet, China and Kashmir.* (Hope, London).

A very readable account of journeys in the four countries mentioned in the title of the book.

(9) 1860. Adams Dr. A. L. *Wandering of a Naturalist in India, the Western Himalayas and Kashmir.* (Second edition, 1867. Edmonstone and Douglas, Edinburgh).

Of special interest to naturalists, as it is more scientific than popular or descriptive; but it is even now of utility to those for whom it was written.

(10) 1863. O'Torrens, Lt.-Col. H. D. *Travels in Ladakh, Tartary and Kashmir.*

(Second edition, Saunders, London).
A very well-written book, which still retains interest.

(11) 1863. Knight John. *Diary of a Pedestrian in Kashmir and Tibet.* (Richard Bentley, London).
An admirably-written and a delightful record of a walking tour. A classic in the literature relating to trekking in Kashmir, in spite of the very great changes brought about in trekking methods in Kashmir during the later nineteenth and twentieth centuries.

(12) 1874. *Letters from India and Kashmir, Written in 1870.* (George Bell, London).
The Kashmir portion of this anonymous book is rather sketchy, and it cannot be said to be an important publication amongst works relating to Kashmir.

(13) 1875. Drew, Frederick. *The Jammu and Kashmir Territories*: with maps and plates. (Stanford, London).
A systematic and an encyclopædic work on the geography, topography, ethnology, ethnography and languages of Jammu and Kashmir, with detailed descriptions of, and routes in, the various areas making up the State. Though largely obsolete, it is still of utility and value. The author published in 1877, a popular, abridged,

edition of it, which is handier. It is No. 16 in this list.

(14) 1875. Bellew, Surg-Maj. H. W. *Kashmir and Kashghar.* (Trubner, London).
A record of a journey in 1873-4, which makes interesting reading, even now.

(15) 1875. Wilson, A. *The Abode of Snow.* (Blackwoods, London. Second edition 1876).
A famous work in the literature of descriptive travel in the Himalayas. The chapters devoted to Kashmir are few, but (like the rest of the book) they are exceedingly well written, and make delightful reading.

(16) 1877. Drew, Frederick. *The Northern Barrier of India.* (Stanford, London).
A popular account of the Jammu and Kashmir territories, abridged from the author's larger work—No. 13 in this list.

(17) 1877. Lambert, C. *A Trip to Kashmir and Ladakh.* Illustrated. (King, London).
A descriptive work of no mean order. Highly interesting.

(18) 1879. Wakefield, Dr. W. *The Happy Valley.* Illustrated. (Sampson Low, London).
A descriptive account of a Kashmir tour, in 1875, on the beaten tracks; sketchy, but interesting.

(19) 1879. Murray-Aynsley, Mrs. *Our Visit to Kashmir, Hindustan and Ladakh.*

(H. W. Allen, London).

A highly readable and interesting account.

(20) 1884. Wardle, Sir Thomas. *Kashmir* (London.)

More a scientific treatise on the Kashmir silk industry than a descriptive account, and, as such, of permanent value and great utility to those interested in the development and expansion of Kashmir silk industry. (See page 380).

(21) 1886. Boys, H. S. *Seven Hundred Miles in Kashmir.* (London).

Slight and sketchy, but well written and interesting.

(22) 1887. Temple, Sir Richard. *Journals Kept in Hyderabad, Kashmir, Sikkim and Nepal.* (H. W. Allen, London).

Excerpts from the author's diaries of his journeys to and in Kashmir, performed between 1859 and 1871, the value of which is enhanced by a long introduction, giving general information. The descriptive sketches make interesting reading, even now.

(23) 1893. Knight, E. F. *Where Three Empires Meet.* Illustrated (Longmans, London; new edition, 1895).

A lively and graphic narrative of travel (in 1891-2) in Kashmir, Baltistan, Ladakh, Gilgit, and the adjacent

countries, including a visit to the Western Tibet. The account of Hunza-Nagar campaign of 1891 (in which the author took part as a volunteer) is specially useful. The Kashmir sketches are delightful, being brilliantly written.

(24) 1893. Gordon, J. D. *Work and Play in India and Kashmir.* (Eden, Remington, London).

The Kashmir portion of the book is rather slight, but well written.

(25) 1895. Lawrence, Walter. *The Valley of Kashmir.* Illustrated. (Henry Frowde, London).

An encyclopædic and eminently readable work of lasting value, forming the record of an attempt by the Settlement Commissioner of the State to attack corruption, and cleanse an administration notorious, at that time, for dishonesty to the ruler and cruelty to the ruled. The scope of his book is comprehensive, and it may justly be said of it that what one does not know of Kashmir after studying it, is not worth knowing, as it is the best general description of the land and the people. Though parts of it are obsolete, it is still the one standard and authoritative work on modern Kashmir, which is indispensable even now.

(26) 1896. Eckenstein, Oscar. *The Karakorams and Kashmir.* (Fisher Unwin, London).

The author was for a time attached to Sir Martin Conway's expedition. But his book, containing extracts from his diaries, is sketchy, and is of not much value, so far as Kashmir is concerned.

(27) 1896. "Dry-as-Dust." *A Gentle Ramble about Kashmir.* (Privately printed).

This little book is anonymous all round—in not disclosing either the name of its author, or where it was printed or published. But though slight, it makes interesting reading.

(28) 1900. Neve, Dr. Arthur. *Picturesque Kashmir. Illustrated.* (Sands, London).

Written by one of the greatest authorities on Kashmir, after he had spent nearly twenty years in the Happy Valley. It is not a record of travel, but a purely descriptive work, dealing with the picturesque aspects both of Kashmir and some of its outlying regions. Its scope is comprehensive, and the treatment delightful. It is illustrated, on a lavish scale, by numerous full-plate reproductions of Sir Geoffrey Millais's beautiful photographs.

(29) 1900. Arbuthnot, A. *A Trip to Kashmir.* (Thackers, Calcutta).

A short descriptive account of more than one journey made to and in Kashmir. The introductory chapter, dealing with practical information, is now obsolete, but the descriptive portion is still interesting.

III.—Twentieth Century.

(1) 1902. Doughty, Marion. *Afoot through the Valley of Kashmir.* Illustrated. (Sands, London).

Though the practical information in the introduction is now out-of-date, it is nonetheless an exceedingly well-written book, consisting mainly of word-pictures of the scenes and sights of Kashmir.

(2) 1904. Morison, Margaret. *A Lonely Summer in Kashmir.* Illustrated. (Duckworth, London).

Record of a tour in 1901, the book is well written and makes pleasant reading. The appendix dealing with practical information about Kashmir travel, is now obsolete. But the book is quite interesting for its descriptive sketches.

(3) 1906. Walter de la Mare. *The Romantic East, Burma, Assam and Kashmir.* (Blacks, London).

The Kashmir portion, though slight and sketchy, is brilliantly written, and will repay perusal.

(4) 1907. Swinburne, T. R. *A Holiday in the Happy Valley.* Illustrated. (Smith, Elder, London).

A well-kept journal of boating and camping in Kashmir, written day by day, and issued along with excellent sketches in colour, done on the spot. Altogether, one of the best descriptive works on the beaten tracks in Kashmir, though the practical information is now of little utility.

(5) 1908. Pirie, P. *Kashmir: The Land and Streams and Solitudes.* Plates. (Lane, London).

A rather unwieldy book, due to the twenty-five large plates in colour, and upwards of one hundred black-and-white illustrations. These are not only excellent but are, in fact, far more important that the letter-press, which they are intended to illustrate.

(6) 1909. Younghusband, Sir Francis. *Kashmir.* (Blacks, London).

One of the best books on modern Kashmir, the letter-press—which is equally instructive and interesting —being from the pen of the then British Resident in Kashmir, illustrated with very successful reproductions of seventy magnificent paintings by Major Molyneaux. The practical information in the earlier chapters is now out-of-date, but the

main text, and the pictures, make it a splendid work, which merits careful perusal.

(7) 1909. Parbury, Florence. *The Emerald Set with Pearls.* (Simpkin, Marshall, London).

Beyond all doubt the heaviest, bulkiest and unwieldiest book on Kashmir. The letter-press dealing with "the reminiscences of travel in Kashmir" is cast into the shade by the many superb illustrations. It also contains the full text of Thomas Moore's *Lalla Rookh,* with much matter of interest in connection with that famous poem.

(8) 1910. Hochberg, F. *An Eastern Voyage,* 2 Vols. (London).

The portion dealing with Kashmir is eminently readable.

(9) 1911. Etherton, P. T. *Across the Roof of the World.* (London).

The Kashmir portion is slight and sketchy.

(10) 1912. Neve, Earnest, F. *Beyond the Pir Panjal: Life Among the Mountains and Valleys of Kashmir.* (Fisher Unwin, London).

Written by brother of (the late) Dr. Arthur Neve—author of *Picturesque Kashmir,* No. 28 in the Nineteenth Century list—Dr. Ernest Neve also is a highly qualified authority on Kashmir, and his work is a valuable

one. It describes Kashmir as a whole, and sets forth, in a compact form, the great variety of interest in the country, and the chief characteristics of the outlying valleys and their inhabitants. It usefully supplements *Picturesque Kashmir,* by his brother.

(11) 1912. Shoemaker, A. A. *Indian Pages and Pictures.* (Putnams, London).

An American view of the scenes and sights of Kashmir; interesting but sketchy.

(12) 1913. Neve, Arthur. *Thirty Years in Kashmir,* (Edward Arnold, London).

Written by the author of *Picturesque Kashmir,* it is the work of an acknowledged authority. But it is mainly autobiographical, and deals mostly with the author's mountaineering expeditions in the outlying valleys and ranges, farther than in the valley of Kashmir itself.

(13) 1914. *Pictorial Kashmir.* By Gaya Prasad Singh. (Behari Press, Patna).

Descriptive and also practical—but the practical information is now out of date.

(14) 1915. Burce, Mrs. C. G. *Kashmir.* Illustrated. (Blacks, London).

A slight, popular, sketch (with twelve full page illustrations in colour by Major Molyneux), it is not a book of

travel, but a descriptive account, which is interesting.

(15) 1915. Denys Dr. F. Ward. *Our Summer in the Vale of Kashmir.* Illustrated. (James William Bryan Press, Washington, U. S. A.).

This first American book on Kashmir is distinctly good, being well written and interesting. Its special feature is an attempt at being both descriptive and informative. But the practical information embodied in it is now, to a large extent, obsolete. In spite of it the book is even now useful to tourists in Kashmir, and is besides eminently readable.

(16) 1915. Enriquaz, C. M. (Capt.). *The Realm of the Gods.* (Thackers, Calcutta).

An interesting record of travel experiences in Kashmir, and also the neighbouring regions in the Himalayas. A very informative book.

(17) 1919. Candler, Edmund. *On the Edge of the World.* (Cassell, London).

The book is a collection of nine casual sketches, of which five only deal with certain aspects of life in Kashmir. They have no special recommendation other than that of being from the pen of a brilliant journalist. They are excellent journalese, but scarcely literature.

(18) 1920. O'Connor, V. S. Scott. *The Charm of Kashmir.* (Longmans, London).

Mr. V. S. Scott O'Connor is a remarkable word-painter. His bulky and unportable, but exceedingly well-written book, beautifully illustrated in colours, is a series of glowing pen-pictures, vividly portraying the scenes and sights of Kashmir. Thus in the literature relating to the Happy Valley, Mr. Scott O'Connor's book is, in prose, what Moore's *Lalla Rookh* is in verse. As it has successfully captured the charms of the beauty-spots of Kashmir, it has no rival in its own sphere.

(19) 1920. Petrocokino. A. *Cashmir.* (Longmans, London).

A descriptive and well-illustrated work dealing with the superficial aspects of life in Kashmir. The illustrations are perhaps more attractive than the letter-press, which is slight.

(20) 1921. Wadia, A. S. N. *In the Land of Lalla Rookh.* (Dent, London).

The only notable book on Kashmir, in English, written by an Indian. The author—a distinguished scholar and an experienced, world-wide traveller—has delineated in it graphically the beauty of the Happy Valley, and brought to bear upon the narrative of his experiences not only a rich and rare scholarship, but also culture of a high order.

(21) 1921. B. L. Brown. *Camera Shikar in*

Kashmir. (The Times of India Press, Bombay).

A descriptive record of "the wanderings of an artist with camera, brush and pen," and written in a light and, at times, in a frivolous vein. It is well illustrated, with excellent reproduction of photographs. It should particularly appeal to photographers.

(22) 1922. Biscoe, C. E. Tyndale. *Kashmir in Sunlight and Shade*. Illustrated, (Seeley, London).

Written by one long connected with the progress of education in Kashmir, this illustrated volume is an excellent description of the beauties of the country, the life and habits of its people, and an account of their gradual but steady uplift from serfdom and servitude to citizenship, through the medium of education.

(23) 1927. Samsar Chand Koul. *A Holiday Trip in Kashmir*. (K. P. Steam Press, Srinagar).

An illustrated description of a tour from Pahalgam (via Wardwan to Kargil) containing, amongst other things, an account of birds met with on the route. The substance of this book has been incorporated by the author in his *Beautiful Valleys of Kashmir* (*ut infra*, No. 34 in this list).

(24) 1927. Modi, Dr. Jivanji Jamshedji. *Asiatic*

Papers. Part III. (British India Press, Bombay).

It has a learned paper on "The Moghul Emperors at Kashmir", which is highly interesting, containing several extracts, from old writers, on the many charms of Kashmir.

(25) 1928. E. F. Neve. *A Crusader in Kashmir* (Seeley, London). An interesting work by an acknowledged authority on Kashmir.

(26) 1929. Milne, James. *The Road to Kashmir.* (Hodder and Stoughton, London).

A purely descriptive work recording the author's experiences on the beaten tracks in Kashmir. As the title of the book implies, only a part of the narrative is devoted to Kashmir, the rest to "the road" to it. But the Kashmir portion is a series of glowing word-pictures, which make most delightful reading.

(27) 1929. Chalmers, M. H. *A Walking Tour Through the Heart of the Himalayas and Middle Tibet.* (Pioneer Press, Allahabad).

A work giving a narrative of the experience of a pedestrian, gathered in the course of a long journey of several hundred miles, through the north-western Himalayas and Central Tibet. There is in it a great deal of useful practical information,

which is even now fairly up-to-date, and which will be of great utility to the pedestrian tourist in the regions traversed by the author.

(28) 1930. "Tatters". *The Diary of a Dog: Three Months in Kashmir.* (Cecil Palmer, London).

This, in a sense, is a unique book in the whole of the literature relating to Kashmir. It is a pre-war book, written by "M"—sister of "our own", a military officer killed during the great war. Brother and sister visited Kashmir, accompanied by their favourite dogs, Rags and Tatters, the latter a lady. The narrative purports to interpret the psychology of Tatters; hence the chief value of the book lies in its being more largely a study in animal psychology than a sketch of the scenes of Kashmir. All the same, it is highly interesting.

(29) 1930. T. W. H. *Kashmir Cameos.* (H. W. Cave and Co. Colombo).

Eight interesting and well-written sketches of various aspects of Kashmir scenes and sights.

(30) 1931. Dr. E. F. Neve. *Things Seen in Kashmir.* (Seeley, Service and Co., London).

A descriptive account, with illustrations and a sketch map, written by an acknowledged authority, this handy and popular work should appeal to

a large circle of readers interested in Kashmir.

(31) 1933. Manohardass Kanramal. *My Trip to the Happy Valley of Kashmir.* Illustrated. (The Imperial Stores, Kasur).

Slight and sketchy, but unpretentious.

(32) 1937. *A Freelance in Kashmir.* By G. F. McMunn. (Arnold, London).

An excellent descriptive sketch of great interest.

(33) 1941. *The Unity of India.* By Jawaharlal Nehru (Lindsay Drummond, London).

This collection includes the author's sketches of Kashmir, which are descriptive and instructive.

(34) 1942. Samsar Chand Koul. *Beautiful Valleys of Kashmir.* (K. P. Steam Press, Srinagar).

Though a private diary it is of interest to the general reader; as it includes excellent information on natural history, especially botany, and also on some interesting routes, accompanied by useful tips. It is well illustrated, with excellent photographs, and two-coloured plates of Kashmir flowers. It incorporates (as noted above) the substance of the author's earlier work, called *A Holiday Trip in Kashmir.* (*ut supra,* No. 23, in this list).

(C) Literature of Mountaineering and Sports in Kashmir

Preliminary Note

In this section has been arranged, in chronological order, the literature relating to sports in Kashmir, mainly mountaineering and shooting. Almost all the works of importance are likely to be found in the list. Except H. Z. Darrah's *Sport in the Highlands of Kashmir* (No. 8 in the list) which gives practical information—the usefulness of which now is noticed in the characterisation appended to it—the other books are mainly descriptive. For practical information about sports in Kashmir, the sportsman or sportswoman should, therefore, obtain the requisite information from the reference works catalogued in Section A of this bibliography, as well as from the lists of books printed in the various sections, in the body of the text, dealing with special subjects.

(1) 1860. "Mountaineer". *A Summer Ramble in the Himaliyas.* (Hurst and Blackett, London).

One of the classics of mountaineering in the Kashmir Himalayas, and the earliest work on the subject it deals with.

(2) 1862. Brickman, Arthur. *The Rifle in Kashmir.* (Smith, Elder; London).
One of the earliest works on shooting experiences in Kashmir, it is still excellent reading for the sportsman.

(3) 1885. Kinloch, Gen. A. *Large Game Shooting in the Tibet and North-West Himalayas.* (Thackers, Calcutta; reprinted in 1892).
A well-known and standard work on big game shooting in the Kashmir Himalayas.

(4) 1894. Macintyre, Maj-Gen. D. *Hindu-Koh: Wanderings and Sport in and Beyond Himalayas.* (Blackwoods, London; new edition, 1901).
It shares with General Kinloch's book (*ut supra*) the position of a standard work on the subject it deals with.

(5) 1894. Martin-Conway, W. *Climbing and Exploration in the Karakorum Himalayas.* (Fisher Unwin, London).
It shares with No. 1 in this list, the position of a classic on the subject of Himalayan mountaineering. Written by a vice-president of the Alpine Club, it is a diary of an expedition, in 1892, to the mountains of North Kashmir, for the purpose of exploring and surveying. The highest point reached was about 23,000 feet above sea-level, and the climbs included several peaks never before visited by a European.

(6) 1896. Stone, S. J. *In and Beyond the Himalayas.* (Rowland Ward, London). An excellent work on hill-climbing on the North-Western Himalayan ranges.

(7) 1896. "Single Barrel". *Rambles in Kashmir.* Part I only appeared. (Pioneer Press, Allahabad).

An excellent record of sport in the Kashmir valleys.

(8) 1898. Darrah, H. Z. *Sport in the Highlands of Kashmir.* (Rowland Ward, London).

The best book, on the whole, on sport in Kashmir. Written by a member of the Indian Civil Service, and a keen and experienced sportsman, the narrative is vivid and, at places thrilling. There is also in it much practical information on sport, which though now largely out of date, is still likely to be useful to the sportsman.

(9) 1901. Workman, F. B. and W. H. *In the Ice World of the Himalayas* (1898-99). Illustrated. (Fisher Unwin, London).

The record of two summer wanderings in the higher regions of the Himalayas, from Srinagar as the starting-place. Zurbriggen, the famous guide, accompanied the authors on the second expedition. Siegfriedhorn (18.600 feet), Mount Bullock Workman (19,450 feet), and Koser

Gunge (21,000 feet) were ascended for the first time. It is thus one of the classics of Kashmir mountaineering.

(10) 1902. Ronaldshay (Earl of). *Sports and Politics Under an Eastern Sky.* Illustrated. (Blackwoods, London).

In two parts: (1) an account of a journey after game to Kashmir, the valley of upper waters of the Indus, and the borders of Tibet; and (2) an account of the route from Quetta through Baluchistan to Sistan, and thence *viz.*, Persia—from February, 1899 to March, 1901. A very well-written and a highly interesting work.

(11) 1903. Taylor, Maj. Neville. *Ibex Shooting on the Himalayas.* Illustrated. (Sampson, Low, London).

A good book on sport in the Himalayas.

(12) 1903. Freshfield, Douglas W. *Round Kangchenjunga: Mountain Travel and Exploration.* (Arnold, London).

This volume describes the first journey made by Europeans round Kangchenjunga (18, 156 feet). "Its object is not so much to offer another tale of mountaineering adventure"—as stated in its preface—"as to provide an account of the scenery and glacial features of the Kangchenjunga group that may be serviceable to Alpine

climbers and men of science".

(13) 1906. Eardley-Wilmot, S. *Notes on a Tour in the Forests of Jammu and Kashmir.* (Calcutta).

Of special interest to those interested in the forests of the largest Indian State.

(14) 1908. Workman, F. B. and W. H. *Ice-Bound Heights of the Mustagh.* Illustrated. (Constable, London).

The only important work dealing with mountaineering in the Baltistan Himalayas, and surveying two seasons of pioneer exploration, and high climbing, in that region.

(15) 1909. Workman, F. B. and W. H. *Peaks and Glaciers of Nun Kun*: (Constable, London).

The expedition described in this book was made in 1906. The Nun Kun group of mountains is about a hundred miles east of Srinagar, in the province of Suru, south-west of Ladakh, and North-West of Koskar. All the works of Dr. and Mrs. Workman are standard treatises, and of great importance on Himalayan mountaineering.

(16) 1909. Mumm, A. L. *Five Months in the Himalaya*: *Mountain Travel in Barhwal and Kashmir.* Illustrated. (Arnold, London).

A purely "climbing" book (by a former honorary secretary of the Alpine

Club) dealing with the exploration of the region round Nanda Devi and Kamet, and the climbing of Trisul, a peak of 23,406 feet, from which views of the others were obtained. The photographs are a feature of the book, and include several beautiful panoramas.

(17) 1910. Bruce, C. G. *Twenty Years in the Himalayas* (Arnold, London).

An illustrated record of mountaineering from Bhutan and Sikkim, to the Karakoram ranges. A very interesting account by a military officer, one of the pioneers of Himalayan mountaineering. The districts mainly described are Nepal, Sikkim, Kumaon, Garhwal, Dharamsala, Suru, Gilgit, Baltistan, Chilas, Nanga Parbat, and Chitral—a very large area, indeed.

(18) 1910. Eardly-Wilmot, S. *Forest Life and Sport in India.* Illustrated. (Arnold, London).

An excellent book on sport in the Himalayas.

(19) 1910. Kennion, R. L. *Sport and Life in the Further Himalaya.* Illustrated. (Blackwoods, London).

Of the same type as the standard works of General Kinloch and Major-General Macintyre—Nos. 3 and 4, in the list.

(20) 1910. Koenigsmarch, Maj. H. V. Count. *The Markhor: Sport in Cashmir.* Illustrated. Translated from German. (Kegan Paul, London).

A good book by a German sportsman on his shooting experiences (in 1905), in Kashmir, and the outlying valleys, especially of shooting Markhor.

(21) 1912. Stebbing, E. P. *Stalks in the Himalayas.* (Lane, London).

An illustrated record, based on the author's notes of his sporting experiences in the Himalayas. Highly interesting.

(22) 1913. Houghton, H. L. *Sport and Folklore in the Himalayas.* (Arnold, London).

Though of the same class as Bruce's *Twenty Years in the Himalayas,* or Brainsfather's *Sport and Nature in the Himalayas*—Nos. 17 and 24 in this list—it is the only book dealing with Himalayan folklore, and, as such, merits attention.

(23) 1918. Rothfeld, Otto. *With Pen and Rifle in Kashmir.* (Taraporewala, Bombay.)

A graphic account of the author's sporting experiences, illustrated with pictures drawn by himself.

(24) 1923. Brainsfather, P. R. *Sport and Nature in the Himalayas.* (Harrison, London).

Very well written, it makes excellent reading.

(25) 1924. Whistler, Hugh. *In the High Himalayas.* (Witherby, London).

A good book on sports in the north-western Himalayan ranges.

(26) 1925. Burrard, G. *Big Game Hunting in Himalayas and Tibet.* (Jenkins, London).

One of the standard works on big game shooting in the Himalayas.

(27) 1932. Filippi, E. de. *The Italian Expedition to the Himalaya, Karakoram, and Eastern Turkestan.* (Arnold, London).

It is a magnificent work by one of Europe's foremost mountaineers and explorers, and gives a general account of one of the most fruitful expeditions of the twentieth century. It has been brought up to date in the light of Dainelli's work in 1930, and includes a good summary of the scientific results. This record of travel and sojourn in one of the most difficult regions of the world is illustrated by splendid photographs, numbering three hundred, besides four maps, several coloured plates, and fifteen panoramas. Truly a monumental work on the subject dealt with.

(D) Bibliographies of some Special Subjects

(*i*) Architecture and Gardening

(1) 1848. Cunningham. (Sir) A. *An Essay on the Arian Order of Architecture as Exhibited in the Temples of Kashmir.* (Journal of the Asiatic Society Bengal; Calcutta; September issue).

A classic on the subject it deals with, and still valuable.

(2) 1869. Cole H. H. *Illustrations of Ancient Buildings in Kashmir.* (London).

Though the archæology of Kashmir has been dealt with by several authors, Cole's book is a well-illustrated treatise, which is justly regarded as authoritative. It merits careful study by all interested in Kashmir monuments.

(3) 1874. Growse, T. S. *Architecture of Kashmir.* (Transactions of the Royal Asiatic Society of London).

An excellent descriptive sketch, extracts from which are given in Dr. Arthur Neve's *Tourist's Guide,* where they they may be studied.

(4) 1913. Stuart, Mrs. Villiers. *The Gardens of the Great Moghuls.* (Blacks, London).

A fascinating and well-illustrated treatise on a highly interesting subject. Deals not only with the gardens built by the Great Moghuls at Agra, Delhi,

and Lahore, but also with those in Kashmir. No visitor to Kashmir can do without it.

(5) 1933. Kak, Ram Chandra—*Ancient Monuments of Kashmir.* (The India Society, 3 Victoria Street, London).

An up-to-dte, lavishly-illustrated, and systematic treatise on the subject. It is an excellent guide for visitors, and should be kept handy by all travellers interested in studying the wonderful architectural monuments of Kashmir.

(6) 1935. Anand Koul—*Archæological Remains in Kashmir.* (Mercantile Press, Lahore),

An excellent, handy, and useful compendium of information about the monuments in Kashmir. Written by an expert.

(*ii*) GEOGRAPHY AND HISTORY

(1) 1924. Anand Koul. *The Kashmiri Pandit.* (Thackers, Calcutta).

Full of historic details, and giving much sound information of great interest and value, it usefully supplements geographical and historical works on Kashmir. It is a meritorious work.

(2) 1925. Anand Koul. *Geography of Jammu and Kashmir State.* (First edition 1913; second, revised edition; Thackers, Calcutta).

It is the fullest compendium of accurate information on the subject it deals with. But J. N. Douie's book, No. 10, at page 292—also contains an excellent sketch of the geography of Kashmir. Both these books usefully supplement each other.

(3) 1920. As regards history, Kashmir is the only region in India which has a regular history of the pre-Muslim period, entitled *Rajatarangini,* by Kalhana Bhatta. Sir Aurel Stein's edition, (issued, in 1920, by Longmans, London, in two volumes) is truly monumental, and will be of great advantage to all interested in the ancient history or archæology of Kashmir. There is also another good translation of it by Mr. R. S. Pandit, bearing the title of *River of Kings,* (Indian Press, Allahabad, in 1935).

(4) 1923-30. There are two biographies of Maharaja Gulab Singh (1792—1858), the first Dogra ruler of Kashmir—the earlier one by Pandit Saligram Kaul (1923), and the later one by Mr. K. M. Panikkar (Martin Hopkinson, London, 1930). The latter is well written, and a good historical biography.

(5) 1932. Gwasha Lal. *Short History of Kashmir.* Third edition. (Apla's Commercial Corporation Book-stall, Srinagar).

A handy sketch, useful for reference.

(6) 1941. Prem Nath Bazaz. *Inside Kashmir.* (The Kashmir Publishing Company, Srinagar). An informative work on the modern history of Kashmir, and on the present educational, economic and political conditions. Though a trifle too critical of the State administration, it is nonetheless a helpful record, and a useful survey; and merits serious attention.

(*iii*) LANGUAGE AND LITERATURE

(6) 1876. Dr. Elmslie's *Kashmiri-English Dictionary* is still a useful work, which should be kept handy by students of the language; while Sir George Grierson's *Kashmiri Dictionary* (in two large volumes) is justly acknowledged to be the work of a master of the subject.

(7) 1886. As regards grammar, there is a well-known work by Mr. T. R. Wade, called *Grammar of Kashmiri Language;* while for the tourist, who would like to pick up some acquaintance with the language, there is *Kashmiri Made Easy* (Civil and Military Gazette Press, Lahore), which will be found to be just the thing.

(8) 1884-1893. The Rev. J. H. Knowles' *Dictionary of Kashmiri Proverbs* and *Folk-Tales of Kashmir* (both issued by Trubners, London, in 1884 and

1893, respectively), are works of great interest, especially the former, as Kashmir is rich in proverbs, which throw considerable light on the customs and manners of the people.

(*iv*) NATURAL AND PHYSICAL SCIENCE

(*Botany, Geology and Zoology*)

(9) 1908. Burrard and Hyden's *Geology and Geography of the Himalayas and Tibet* is of great importance to the student of the subject. Serious students may also tackle Sir Sidney Burrard's *The Origin of the Himalayan Mountains.* In the *Geological Survey Reports* (by Mr. Blandford) there is an excellent account of the geology of Kashmir, and also one by Dr. Lydeker. Mr. Middlemiss had done important work since (vide *Geological Reports,* 1911).

(10) For Botany, *Royle's Himalayan Botany* gives full and reliable information. Messrs. Noel and Coventry's illustrations of Kashmir flowers are distinctly good. Mr. E. Blatter's *Beautiful Flowers in Kashmir,* and Mr. B. C. Coventry's *Wild Flowers in Kashmir* are authoritative works on the subject they deal with. A full account of the flora of Kashmir is to be found in Chapter IV of Lawrence's *Valley of Kashmir.* As

regards animals and birds of Kashmir, the two best-known works are Mr. Douglas Dewar's *Himalayan and Kashmir Birds,* and Mr. A. E. Ward's *The Mammals and Birds of Kashmir.* A full account of the animals and birds is given by Lawrence in Chapter V of his *Valley of Kashmir.* Mr. S. C. Koul's *Birds of Kashmir* (Normal Press, Srinagar, 1939) is an excellent, brief sketch of the subject.

(*v*) ECONOMIC AND INDUSTRIAL SOURCES

(11) Of the books on the economic and industrial resources of Kashmir, the best-known are *The Cashmere Shawl* by Charles White (Henry Colburn, London, 1840), *Kashmir: Its New Silk Industry by* Thomas Wardle (Simpkins, London, 1904), see page 354) and *Economics of Food Grains in Kashmir* by J. L. K. Jalali, (issued by the author at Srinagar, 1931).

(*vi*) SHIKAR AND SPORT

Practical information about *shikar* and sports is to be found in several of the books listed under that head in the preceding section, each book in which is characterised in a note, and the value of the information given in it is indicated. Besides, special books dealing with various aspects

of *shikar* and sport, in Kashmir, are also mentioned at several places in in the body of the text, in the sections specifically dealing with those subjects. Again, reference works dealing with *shikar* and sport are to be found in the first section of these bibliographies, which catalogues such books. The only book, therefore, that may be mentioned here is a useful compilation, called *Shikar Notes.* (The Civil and Military Gazette Press, Lahore). The same publishers have also issued *Shikar Maps of Kashmir Valley.* A third handbook, published by them, is *Wet-Fly Fishing in Kashmir,* by "Pardesi"—who is an expert on the subject dealt with by him. All these publications will be found highly useful by all *shikaris* and sportsmen in Kashmir.

(*vii*) POEMS ON KASHMIR SCENES AND SIGHTS

Chenar Leaves: *Poems of Kashmir* by (the late) Mrs. Percy Brown (Thackers, Calcutta) is a successful production, and has gone into third, enlarged, edition, in 1942, as it breathes the atmosphere of Kashmir. Many mottos, and other suitable stanzas, are quoted from it in this book, which should interest and appeal to all residents in, visitors to, and lovers of, Kash-

mir. Lady Linlithgow (as the Vicerene) introduced the third edition of the book in the following terms:— "To all those who know and love Kashmir, Mrs. Percy Brown's poems will bring back memories of happy days spent amidst the many beauties of that country. To those who have not been there they will bring a picture which all will long to see".

(*viii*) MOTOR GUIDES AND MOTOR ROUTE MAPS

There are various motor guides, and motor route maps, which the visitor to Kashmir will find useful. Of these the two that may specially be mentioned are: (*a*) *The Touring Guide of the Automobile Association of Bengal* (30, Chowringhee, Calcutta); and (*b*) *The Road Map of India* (Survey of India Office, Calcutta). Amongst railway timetables the one, that is likely to be of great utility to the visitor to Kashmir, is that of the North-Western Railway (Empress Road, Lahore).

PART V

REFERENTIAL AND TABULAR

General Information Directory

Notes—The Directory—both in regard to the subject-headings, and the lists under them—is arranged in alphabetical order, for facility of reference. Cross-references are given, where necessary; and occasional notes are also furnished. As no Directory can, in the nature of things, be either complete, or abreast of the ever-recurring changes, the information should be preferably verified, wherever practicable. Except where necessary, all such forms as "and Co", "and sons" and others of that type, are omitted. Where no specific address is given, it is to be understood that the situation is on the Bund (at Srinagar), which is the chief shopping promenade on the right side of the Jhelum.

A. *Accommodation*:—

There is no dak bungalow, or rest house, at Srinagar. For other accommodation, see under the headings "Boarding House" and "Hotels". A complete list of the Forest Rest Houses (throughout the State) is given in the *Notes for Visitors to Kashmir.*

B. *Agencies* (for sportsmen, trekkers, tourists and visitors) many of which are situated on the Bund, or close to it:—

1. Army Agency;
2. Bahar Shah;

3. Chana;
4. Cockburn's Agency;
5. Cox and Kings (Agents) Ltd.;
6. Express Company;
7. Himalayan Agency (Dal Gate);
8. Houseboat Owners' Agency, Dal Gate;
9. Houseboat Owners' Association, (Dal Gate);
10. Johansen's Agency.
11. Kashmir Products House (Residency Road.)
12. Kashmir Boats Syndicate (Dal Gate);
13. Kashmir General Agency;
14. Kashmir Tourists' Agency (Residency Road).
15. Kashmir Visitors' Agency;
16. Majestic Boat Owners' Company (Dal Gate);
17. Mathew's Agency (Dal Gate);
18. Munawar Shah, (a leading firm, which issues an excellent detailed catalogue full of useful information; seventh edition, 1939);
19. Pestonjee (agents for the Ski-Club of India);
20. Reliance Agency (Dal Gate);
21. Samad Shah;
22. Skinners' Agency.
23. Universal Agency (Polo View Road);
24. Visitors' Needs Centre (1st Bridge);
25.
26.

Note:—All these agencies generally transact all kinds of business, and every one visiting Kashmir should engage the services of one of them. Some of them deal also in provisions, stores, wine and spirits, and tobacco.

C. *Auctioneers*:—

1. Cockburn's Agency.

2. Pestonjee.
3.
4.

Note:—Auctions are held frequently at Srinagar, at which many good and expensive objects can be picked up cheaply.

D. *Baghs* (or gardens) at Srinagar:—

I. Residential Gardens (for camping)

1. Chenar Bagh, near Dal Gate, behind Nedou's Hotel;
2. Kothi Bagh, on the Bund;
3. Munshi Bagh, near Sonawar Bagh, about a mile from the first bridge, called Amira Kadal;
4. Sheikh Bagh, on the Bund;
5. Sonawar Bagh, on the right bank of the Jhelum, about two miles from the first bridge;
6.
7.
8.

II. Pleasure Gardens

1. Chashma Shahi (Gupkar Road). A Mughal garden, with a famous spring; now a State guest-house;
2. Nasim Bagh;
3. Nishat Bagh;
4. Shalamar Bagh;

The above four are the famous Moghul gardens, on the Dal lake, which are fully described in this book.

E. *Banks*:—

1. Central Co-operative Bank (Amira Kadal);
2. Imperial Bank of India;
3. Jammu and Kashmir Bank;
4. Lloyd's Bank; also at Gulmarg;
5. Post Office Savings Bank (at all post offices);
6. Punjab and Kashmir Bank;
7. Punjab National Bank (Amira Kadal);
8.
9.
10.

F. *Boarding Houses*:—

1. Mrs. Amesbury's, and also at Gulmarg;
2. Mrs. Baine's, and also at Gulmarg;
3. Mrs. Davis's, "Mayfair Hall" (Dal Boulevard);
4. Mrs. Gatmell's (at Gupkar and Munshibagh), and also at Gulmarg;
5. Mrs. Jones's (Shanwar Bagh);
6. Mrs. Korni's "Savarg" (Raj Bagh);
7. Miss O'Connor's.
8. Mrs. Sisley's "Kalwa House";
9.

Note:—The boarding-houses at Srinagar, with their branches at Gulmarg, in the season—from the middle of May till the middle of October—are run by European ladies, and are well spoken of by their paying guests. They are particularly recommended for a long stay.

G. *Books, Newspapers, and Periodicals*:—

1. Post Office Bookstall;

2. Raina House (Residency Road); booksellers, and lending library owners;
3. Smiths (agents for survey maps)
4.

Note:—Magazines, newspapers, journals and periodicals—both Indian and foreign—can be had at the above agencies; and also current literature, including guide-books, maps, and other reference works relating to Kashmir.

H. *Cafes and Restaurants*:—

1. Ahdoo's Imperial Cafe.
2. Cafe de Backett;
3. Cafe Nageen (on the Nageen lake);
4. Metro Cafe.
5. Standard Restaurant (Residency Road).

Note:—The cafes are good for light refreshments, but for meals the restaurants of the hotels are the best.

I. *Carpets* (Kashmir-manufactured):—

1. Hadow's Carpet Factory;
2. Indo-Kashmir Carpet Company;
3. Kailash Carpet Company;
4. Kashmir Carpet Company;
5. Mitchell's (East India) Carpet Company.

Note:—The above are the largest and best-known factories, and manufacture high-class and excellent carpets. They should be, therefore, visited. There are also a number of dealers that import for sale foreign-made carpets, but they can be had elsewhere in India, and there is no point in purhasing them in Kashmir.

6. *Central Jail*—(at the foot of Hariparbat Hill, on its eastern side, is also famous for its carpets.)

J. *Chemists*:—

1. Atri Dr. S. K.
2. Chana;
3. Lambert; also at Gulmarg;
4. Smith, J. R.
5.
6.

Note:—There are many chemist's shops in almost every part of Srinagar. Outside the capital, there are State dispensaries at important centres. (See page.)

K. *Churches* (Christian):—

1. Protestant (All Saints'; in Munshi Bagh, near the Club);
2. Roman Catholic, Hotel Road (near Nedou's Hotel).
3.
4.

L. *Cinema*:—

1. Amresh Talkies, Residency Road.
2. Palladium (Amira Kadal);
3. Regal (Residency Road).
4.

The first two generally show Indian films; the third shows generally American and British ones.

M. *Clubs*:—

1. Amar Singh Club (mainly for State officials, though non-officials also are eligible as temporary members. A good club, with many of the amenities of high-class social life);

2. Srinagar Club (situated on the river, with a terrace on it; with all the amenities of a first-class club; and open to all who may be received, irrespective of their nationality, in society. It has an extensive library, with a fairly good collection of works relating to Kashmir. It is a great social centre, alike for amusements, social gatherings, indoor games, and outdoor sports. The Club also supplies from its kitchen garden fresh vegetables to members, at cost price. It has an annexe at Nageen Bagh, during the season. The Secretary will supply, on application, a printed copy of the Rules and Bye-Laws of the Srinagar Club;
3. Harrison Institute, open to all received in society;
4. Ski-Club (at Gulmarg; its agents Messrs. Pestonjee at Srinagar).

N. *Confectioners*:—

1. Ahdoo.
2. Lala Sheikh.
3. Noor Mohammad.
4. Munawar Shah.

Note:—The cafes and restaurants (of the hotels) also manufacture good confectionery, but usually require previous notice for proper execution.

O. *Country Stores*:—

1. The Director, Kashmir Valley Food Control Department. (Kuta-Kohl, near the Government Secretariat).

2.
3.

P. *Curio Dealers*:—

1. Abdul Aziz (Third bridge).
2. Ghulam Mohi-ud-din (Third bridge).
3. Kabir Joo (Third bridge).
4. Lassoo (Third bridge).
5. Mahada Joo (Residency Road).
6. Subhana (Third bridge).
7.

Q. *Dairies*:—

1. Ahdoo's Dairy.
2. Mrs. Davis (Durganag).
3. Mahajan Dairy (Drugjan).
4. Soofi Dairy (Drugjan).
5. Ziarat Dairy (Durganag).
6.
7.

R. *Drapers and Hosiers*:—

1. Baghats Cloth House (First bridge).
2. Bakshi Cloth House.
3. Durga Das Har Narain.
4. Estelle (for ladies).
5. Vastar Bhandar (First bridge).
6. Janki Mal.
7. Kalloo Mall.

S. *Dress Maker*:—

1. Mrs. Cliff (and also at Gulmarg).
2. Kay (Residency Road).
3.

T. *Embroidery*:—

1. Ahad Joo (First bridge).
2. Muhammad Akbar (Kalaspura).
3. Prem Brothers (Third bridge).
4. R. N. Amar Nath (Third bridge).
5. Vastar Bhandar (First bridge).

U. *Fruit Factories*:—

1. Kashmir Fruit Farm, Polo-View.
2. Madan's Fruits Preserve Works and Distillery (removed from Srinagar to Jammu).
3. Mission Farm Products and Cottage Industries. (Dealers in fruit preserves, and also other Kashmir products).

2. *Match Factory*:—

Match Factory, at Baramulla, 34 miles from Srinagar on the Jhelum valley road.

V. *Fishing Tackle*:—

1. Gaffara.
2. Mahadoo.
3. Munawar Shah, (the leading firm in the line).
4. Salama.
5.
6.

W. *Freemasonry*:—

Lodge "Takht-i-Sulaiman".

X. *Fish*. Karachi Fish House (First bridge).

Y. *Fruits shops*:—(dry and fresh) at Srinagar.

1. Apple and Walnut Co. (Gupkar, and at Baramulla).
2. Commercial Bureau.
3. Dar Brothers.
4. Deva Singh Raja Singh.
5. Kashmiri Bros. (First bridge).
6. Kashmir Bhandar (Harisingh High Street).
7. Newman's Fruit Mart.
8. Paradise Fruit Store.
9.

AT BARAMULLA

1. Fresh and Dry Fruits Agency.
2. Friends Kashmir Good Store.
3. Tikku.
4. Valley Store.
5.

AT PATTAN

1. Raghunath Singh.
2.

AT SOPOR

1. Imperial Apple Company.
2.

Z. *Furniture*:—

1. Amar Singh Technical Institute (for willow goods).
2. Imperial Furniture House, (Residency Road).
3. Royal Furniture House.
4. Shora Furniture Works, (Residency Road).

A-1. *Furriers and Taxidermists*:—

1. Ali Joo; and at Gulmarg.
2. Chota Sultana (Polo view).
3. Imperial Fur Stores (Hotel Road).
4. Kashmir Export Co. (Dal Gate).
5. Mahada Joo (Polo view).
6. Mohmmd Baba (Polo view).
7. Mohammad Ramzan.
8. Salama

A-2. *Government and Public Institutions*:—

1. Amar Singh Technical Institute (drive from the First bridge).
2. C. M. S. High School, (Third bridge, on the left bank of the river Jhelum).
3. Mission School.
4. Silk Factory.
5. Sri Pratap College (West of Shankaracharya, and adjacent to Nedou's Hotel).
6. State Granaries (Gulab Bagh, near the Government Secretariat).
7. Convent College, Raja Bagh.

Note:—For hospitals see under that heading.

A-3. *Gunsmiths*:—

1. Amira Brothers (the Bund, and also at Rainawari).
2. Munawar Joo (first bridge, and also at Rainawari).
3.

A-4. *Honey*.

1. Himalayan Honey House (First bridge).

2. Home Industry (First bridge).
3. The State Bee Farms.
4. Kashmir Apiarists Association.

A-5. *Hospitals*:—

1. Cottage Hospital and Nursing Home. (Pratap Avenue).
2. C. M. S. Zenana Hospital (on the road to Nasim Bagh).
3. Diamond Jubilee Zenana Hospital (near the Fifth bridge).
4. Hari Singh Hospital.
5. Mission Hospital (at the foot of Shankaracharya hill).
6. National Hospital and Maternity Home.
7. State Hospital (above the First bridge).
8. State Leper Hospital (on the Nageen lake).
9. Veterinary Hospital (near Pratap College).

Note:—The above institutions are important and well-managed.

European visitors are advised, in their own interest, to subscribe to the Cottage Hospital. The rates are:—single Rs. 6, married couple Rs. 12, family exceeding two Rs. 18 (1st April to 31st October).

A-6. *Hotels*:—

I. European Style

1. Nedou's on Hotel Road, near the Pologround, with a branch at Gulmarg in the season. The hotel was first opened, at Gulmarg, in 1888.

Nedou's at Srinagar, (opened in 1900) was commended by Revd. F. W. Denys (an American traveller)

in his book, called *A Summer in the Vale of Kashmir* (1918) as "a good one, alike for its accommodation and its table." The hotel is a great social institution in the capital of Kashmir, and provides modern amenities. The other hotels in European style are:—

2. Lake View, (New, but popular owing to its beautiful situation on the Dal lake).
3. Metro, (Dal Boulevard).
4. Nageen View Hotel.
5. Park Hotel (Club Road).
6. Regina (Next to Nedou's).
7. Ritz ("Ram Villa", Raj Bagh).
8. Sams (Lake View).
9. Savoy (Dal Boulevard).
10.

II. In Indian Style

1. Bharat Hotel.
2. Bombay Guest House (Dal Gate).
3. Indian Hotel.
4. Karachi Hotel.
5. Kashmir Hindu Hotel. (Amira Kadal).
6. Kashmir Khalsa Hotel. (Amira Kadal); also at Gulmarg and Pahalgam.
8. Punjab Muslim Hotel. (Amira Kadal).
9. Standard Hotel.
10. Star Muslim Hotel. (Amira Kadal).
11. Wazir Hotel.

Note:—Many of the Indian hotels are in the neighbourhood of Amira Kadal, the First bridge.

A-7. *Kashmir Manufactures* (in general).

1. Asgarmir (Central Market).
2. Bahar Shah.

3. Commercial Union Weaving Co.
4. Indo-Kashmir Textile Manufacturing Company.
5. Kashmir Home Industry.
6. Kashmir Kala Bhandar (Purshyar, Second bridge).
7. Samad Shah.

A-8. *Kashmir Tweed Suitings*:—

1. Commercial Union Weaving Co.
2. Durga Industries (Fifth bridge).
3. Indo-Textile Manufacturing Company.
4. Kadir Jan (Residency Road).
5. Karan Singh Woollen Mills showroom.
6. Kashmir Depot (First bridge).
7. Park Company.
8. Pratap Mills (Second and Fourth bridges).
9. Subhana.
10.

A-9. *Leather Goods Dealers*:—

1. Abloo. (Second bridge).
2. Aziza.
3. Kashmir Tibet Company.
4. Ramzana.
5. Razaka.
6. Subhana.
7. Sultana.
8.

A-10. *Lending Library*:—

1. News Agency (Polo View).
2. Public Library (Museum).
3. Raina House.

4. Srinagar Club Library.
5. Standard Bookstall.

A-11. *Lorry and Motor Companies at Srinagar:—*

I. Between Srinagar and Rawalpindi

1. Chiraghdin.
2. Dinanath.
3. Green Bus.
4. Jusili Motor Co.
5. Mail Motor Service.
6. Nanda Bus.
7. N. D. Radhakishen (Maisuma).
8. Popular Motor Co.
9. Royal Motor Company.
10. Sohanlal.

II. Between Srinagar and Jammu

1. Darbar Move Motor Company.
2. Express Motor Company.
3. Issar Motor Service.
4. Imperial Motor Company.
5. Karan Bus Service.
6. Nanda Bus Service.

A-12. *Milliners:—*

1. Hessing, Miss.
2. Government Silk Weaving Mills Showroom.
3.

A-13. *Motor Dealers and Workshop Keepers:—*

1. American Motor House.
2. Durani Motor Works.
3. Imperial Motor Works (Amira Kadal).
4. Little, Sons and Co.

5. Government Mail Motor Workshop.
6. Northern Motor Ltd. (near Pratap Park).
7. Popular Motor Co. (Kothibag).

A-14. *Mosques (Muslim)*:—

1. Hazrat Bal.
2. Jumma Masjid.
3. Pathar Masjid.
4. Shah Hamdan.

A-15. *Museum.* Sri Pratap Museum (Lal Mandi; an excellent collection of the old arts, crafts, and learning of Kashmir; well worth a visit).

A-15A. *Newspapers and Journals.*

There are but three English journals, all weeklies, at Srinagar
These are (1) *Kashmir Chronicle,*
(2) *Kashmir Sentinel,* and
(3) *Kashmir Times.*

A-16. *Papier Mache Dealers*:—

1. A. A. Banks.
2. R. N. Amarnath (Third bridge).
3. Gane Mede (Third bridge).
4. Habib Joo (Third bridge).
5. Jabbar Khan (Third bridge).
6. Lasoo (Third bridge).
7. Nab Joo (Third bridge).
8. Najaf Ali (Third bridge).
9. Prem Brothers (Third bridge).
10. Sadak Ali (Third bridge).
11. Shamlal (Rainawari).
12. Subhana (Third bridge).

13. Suffering Moses.
14. Touchwood (Fourth bridge).
15.

A-17. *Pastimes and Sports*:—

1. Golf, Tennis, Billiards (under the management of the Srinagar Club).
2. Ski-ing at Gulmarg (winter sports).
3. Swimming and Boat Races.
4. Swimming in the Dal, and also at Gagribal, Nageen Bagh, Ganderbal, and Naseem Bagh.
5. Polo, with special permission.

A-18. *Photographers and Dealers in Photographic Materials, and Views*:—

1. Datta's Photo House.
2. Mahatta.
3. Pioneer Photo House.
4. Preco (Residency Road).
5. Royal Photo House.
6. Vishwanath.

A-19. *Places of Interest*:—

1. Kashmir Arts and Crafts Museum (Lal Mandi).
2. State Exhibition (in September).
3. Trout Hatchries at (*a*) Achhbal, and (*b*) Harwan.
4.
5.

A-20. *Postal Services*:—

The same as in British India, as recorded in the annual *Postal Guide*. The foreign mail generally

arrives, at Srinagar, on Mondays, and is despatched on Tuesday. The Air Mail is despatched on Saturdays. (As the days and hours are subject to change, enquiries should be made as to the exact timings, from time to time).

A-21. *Precious Stones Merchants*:—

1. Gulam Husain Gulam Mohammad. (Shergadhi).
2. Gulam Mohindin (Residency Road).
3. Kabir Joo (Third bridge).
4. Mahdah Joo.
5. Tarachand Moza (Malarata).
6.

A-22. *Provision and Stores*:—

1. Army Agency (also at Gulmarg).
2. Baharshah.
3. Chana (also at Gulmarg).
4. Cockburn's Agency (also at Gulmarg).
5. Gadoo.
6. Kashmir General Agency.
7. Pestonji (also at Gulmarg).
8. Skinners Agency.
9. Tika Lall.
10. Universal Agency (Polo View Road), also at Nageenbagh, and at Gulmarg.
11. Western Stores.

A-22A. *Printing Presses (in English)*:—

1. Broca's Press (First bridge).
2. Chronicle Press (First bridge).
3. Durga Press (First bridge).
4. Kashmir Mercantile Press (Residency Road).

5. Normal Press (First bridge).
6. Times Press.
7. Vishwanath and Sons (Third bridge).

A-23. *Railway Out-Agency*:—

1. N. D. Radhakishen (Maisuma).
2.
3.
4.

A-24. *Saffron*:—

1. Ishwardass Tikoo.
2. Kashmir Home Industry (First bridge).

A-25. *Schools.*

Besides the C. U. S. High School, there are some other good educational institutions, a list of which may be obtained from the Visitors' Bureau.

A-26. *Shawl Dealers*:—

1. Ahmadullah Pandit.
2. Bahar Shah.
3. Gaffar Joo
4. Gulam Muhamed Nooruddin Pandit.
5. Habib Shah (Third bridge).
6. Kadir Jan.
7. Kashmir Kala Bhandar Purshyar (Second bridge).
8.

A-27. *Shooting and Sport Agencies*:—

NOTE:—See under "Agencies" and "Fishing Tackle Dealers."

B-1. *Ski-ing Equipments*:—

1. Pestonji (also at Gulmarg).

B-2. *Silk Goods*:—

1. Artex.
2. Beharilal.
3. Chattamal (below Cockburn's Agency).
4. Commercial Silk Weaving Company.
5. Indo-Kashmir Textile Manufacture Co. (Residency Road).
6. Kapur Silk Factory (First bridge).
7. Kashapas Industries.
8. Government Silk Weaving Factory Showroom.

B-3. *Silversmiths*:—

The best firms, out of the many, are:—

1. Habib Joo (Third bridge).
2. Lachiram.
3. Khizr Mohammad (Third bridge).
4. Nabi Joo (Third bridge).
5. Prem Brothers (Third bridge).
6. Tarachand-Arjandev Ganju (Third bridge).
7. Sidik Joo (Third bridge).
8. Usman (Fourth bridge, Maharajganj).
9. Vid Lal Shambhu Nath (First bridge).
10.

B-4. *Sports Goods*:—

1. Kashmir Willows Government Sports Factory.
2. Pratap Sport Works.

B-5. *Tailors*:—

1. Habib.
2. Ghulam Husain.
3. Subhana.
4. Mohammed Joo.
5. Paul.
6. Rahmana.

NOTE:—Srinagar tailors are known to be smart in copying successfully any pattern given to them.

B-6. *Temples*:—

1. *Arya-Samaj* (At Hazuri Bagh, near the First bridge).
2. *Hindoo,* (on Hari Parbat hill, and on Shankar Acharya hill).
3. *Sikh Gurudwara,* (near Hari Parbat hill, about 3 miles from Amira Kadal).

B-7. *Trekking and Sports Requisites.* See under Agencies.

B-8. *Watch Makers*:—

1. Watch Hospital (First bridge).
2. Yousaff.

B-9. *Willow Goods*:—

1. Oriental Willow Works (Second bridge).
2. Sharika Willow Works (near Shital Nath Sathor).

B-10. *Wines* (and Spirits).

Jammu and Kashmir Industries (at Jammu) manufacture Kashmir wines and spirits.

B-11. *Wood Carvers*:—

1. Mahamdu Shora.
2. Prem Brothers (Third bridge).
3. Rahmana.
4. Reshi and Bro.
5. Subhana.
6. Sultan and Sons (between the sixth and seventh bridges).

B-12. *Woollen Goods*:—(A) shawls, suitings, shirtings, pattoos, chadars, purdahs, pashminas, and namdas.

1. Achanby Trading Corporation.
2. Ahmadulla (Show-room, Nawab Bazar).
3. All-India Spinner's Association Khadi Bhandar.
4. Habib Mullick (Polo View).
5. Haji Asgar Mir (First bridge).
6. Kashmir Kala Bhandar (Purshyar, Second bridge).
7. Muhammad Joo.
8. Muhammad Shah (First bridge).
9. Model Show Room (Nawab Bazar, First bridge).
10. Noordin Pandit Ghulam Muhammad (Jamlatta, Sixth bridge).
11. Pandit Kantha Ram Koul (Purshiyar, Second bridge).
12. Saifuddin Baharshah (Watal Kadal, Seventh bridge).
13. Shri Karan Singh Woollen Mills Showroom.
14. Sethi Bros. (Hari Singh High Street).
15.

(B) *Gabbas* (especially of Islamabad), blankets (of Shupyon, rugs, embroideries on cushions, cosies, druggets and numdas.

1. Ahmad Sheikh (Anantnag or Islamabad).
2. Ali Jan.
3. Habibullah (Third bridge).
4. Ghani Shah (Anantnag or Islamabad; the leading firm).
5. Gani Joo Ahsan Joo (Anantnag or Islamabad).

B-12. *Ziarats* (Muslim).

1. Hazrat Bal (on the Dal).
2. Makhdoom Saheb.
3. Shah Hamdan (on the river, at Srinagar; worth a visit for its architectural effect).

I. POST AND TELEGRAPH OFFICES

The following is a list of Post and Telegraph Offices in the State

1.	*Srinagar Head Office*	P & T.
2.	Awantipur	P
3.	Bargam	P
4.	Charar Sharif	P
5.	Gagaribal	P
6.	Khanyar	P
7.	Nagam	P
8.	Naginbagh	P
9.	Nasimbagh	P
10.	Pampur	P
12.	Rainawari	P
13.	Tral	P
14.	*Amira Kadal Sub-Office*	P & T.
15.	Anantnag Sub-Office	P
16.	Achhbal	P
17.	Aish Muqam	P
18.	Bawan	P
19.	Bijbehara	P
20.	Brah	P
21.	Khanabal	P
22.	Verinag	P
23.	*Astor Sub-Office*	P & T.
24.	Chillum	P
25.	Rattoo	P
26.	*Badamibagh Sub-Office*	P

27.	Bagh Sub-Office	P
28.	Harighel	P
29.	*Bandapur Sub-Office*	P & T.
30.	Baramulla Sub-Office	P & T.
31.	Doabagh	P
32.	Langet	P
33.	Mahora	P
34.	*Bunji Sub-Office*	P & T.
35.	Chenari Sub-Office	P & T.
36.	Chilas Sub-Office	P & T.
37.	Domel Sub-Office	P & T.
38.	Kahori	P
39.	Karnah	P
40.	Keran	P
41.	Fateh Kadal Sub-Office	P & T.
42.	Ganderbal Sub-Office	P & T.
43.	Drass	P
44.	Gund	P
45.	Kangan	P
46.	Sonemarg	P
47.	Tulamula	P
47-A.	Wayil	
48.	Garhi Sub-Office	P & T.
49.	Hattian	P
50.	Gilgit Sub-Office	P & T.
51.	*Gulmarg West Sub-Office*	P
52.	Gulmarg Hotel Sub-Office	P & T.
53.	Gulmarg Sub-Office	P & T.
54.	Gupis Sub-Office	P & T.
55.	Gurez Sub-Office	P & T.
56.	Minimag	P
57.	Habba Kadal Sub-Office	P
58.	Handwara Sub-Office	P
59.	Kupwara	P

60.	Sogam	P
61.	Trehgam	P
62.	Gargil Sub-Office	P
63.	Bagicha	P
64.	Dighni	P
65.	Gol	P
66.	Khaplu	P
67.	Khaltse	P
68.	Kiris	P
69.	Parkuta	P
70.	Kulgam Sub-Office	P
71.	Damhal Hanjipura	P
72.	Shopian	P
73.	Yaripura	P
74.	Leh Sub-Office	P
75.	Muzasarabad Sub-Office	P & T.
76.	Naushera Sub-Office	P
77.	Nedou's Hotel Sub-Office	P
78.	Pahalgam Sub-Office	P
79.	Palandri Sub-Office	P
80.	Pattan Sub-Office	P & T.
81.	Magam	P
82.	R. O. Asham	P
83.	Shadipur	P
84.	Poonch Sub-Office	P & T.
85.	Dharamsal	P
86.	Druti	P
87.	Hajeera	P
88.	Mandi	P
89.	Rawlakot	P
90.	Sehra	P
91.	Rampur Sub-Office	P & T.
92.	Skardu Sub-Office	P
93.	Shigar	P

94.	Sopor Sub-Office	P & T.
95.	Srinagar Secretariat S. O.	P
96.	Sri Ranbir Ganj Sub-Office	P
97.	Safa Kadal	P
98.	Sumbal Sub-Office	P
99.	Tangmarg Sub-Office	P & T.
100.	Trakhal Sub-Office	P
101.	Uri Sub-Office	P & T.
102.	Chakothi	P
103.	Doru Sub-Office	P

I. STATE DISPENSARIES OUTSIDE SRINAGAR

At most of the dispensaries, listed below, there is a good supply of ordinary medicines, in charge of a doctor:

Jhelum Valley Road:—Muzaffarabad, Uri, Chikor, Kahori, and Garhi.

Kashmir Valley:—Baramulla, Tregam, Sopor, Bandipur, Islamabad, Shupiyon, Langet, Saogam, Doru, Pulwama, Tral, Sumbal, Badgam, Nagam, Magam, Ganderbal, Kulgam, Israr Sharif, Pattan; and also at Pahalgam and Gulmarg in summer.

Pir Panjal Route:—Bhimber, Naoshera, Rajaori. On the Jammu-Srinagar road *via* Banihal. Jammu:—Town Hospital. Udhampur, Ramban, and Banihal.

APPENDICES

(A) *Kashmir and the War**

By SIR WILLIAM BARTON, K.C.I.E., C.S.I.

The history of Kashmir in the past half-century furnishes a striking example of the disintegration of autocracy. In the early eighties of last century the Muslim peasantry, who form the vast majority of the population in this Hindu State, were little better than serfs; today they own their land; Muslims are well represented in the services, and are able to protect the interests of their co-religionists; the prosperity of the countryside has a prominent place in the policy of the Government of His Highness the Maharaja. Kashmir has a fine military record. The part played by Kashmir in the present war will be a splendid chapter in her history. From the outset, His Highness the Maharaja has striven to make his people feel that it is a people's war. In offering all the resources of his State, to the King-Emperor, he has had the full support of the Praja Sabha. Not content with an appeal to his own subjects, as a leading Rajput Prince he has called on Rajputs, all over India, as India's greatest race of fighters, to be true to their traditions, and to rally to the flag. The Kashmir army has important frontier duties to perform; despite this, nearly half its total strength was serving

*Extracts from *The Asiatic Review* pp. 107-109, January, 1943.

overseas at the end of last year. To maintain the troops abroad, at full strength, it is necessary to increase the recruits under training; new infantry battalions have been raised to replace those on active service; artillery training centres have been set up. Recruitment of the fighting clans for the Indian Army is being stimulated, and His Highness has offered to allow the incorporation of the two pack artillery batteries in the Indian Army, with the suggestion that they might be expanded into three. Special allowances are made to the families of men serving outside the State. In addition to all this, His Highness has provided eighteen completely equipped motor ambulances. These measures have naturally involved a heavy increase in the military budget, which stands now at over half a million sterling —more than a fourth of the State revenue. Despite this strain on State finances there has been little relaxation of effort in the social services. The battery sent overseas won laurels in the Abyssinian campaign, and later at Damascus, for which it was highly eulogized by Sir Claude Auchinleck. His Highness paid a visit to the forces in the Middle East, including the Kashmir units. His Highness's people, apart from the support given by their Government to the war, have contributed generously to war funds. The Aid—the War Committee, over which Her Highness presides—has raised over £10,000; every quarter £3,750 is remitted by her committee to H. E. the Viceroy for the War Purposes Fund. The Kashmir forests have provided large quantities of timber for military use, including about £100,000 worth of walnut half-wroughts for rifle-butts; textiles and other war requisites have been provided.

(B) *The Arya Samaj in Kashmir*

The Arya Samaj has been working in Kashmir for the last fifty years. It has got two temples at Srinagar, one at Jammu, and another at Mirpur, in the Jammu Province. There is a Dayanand Anglo-Vedic Degree College, at Srinagar, an Arya Girls' High School, a Boys' High School, two Middle Schools, and a number of Girls' Primary Schools. In the province of Jammu also, the Samaj maintains several secondary schools. These educational institutions have won high praise for their efficiency. Though there is practically no tuition fee in State schools, and colleges, a fee has to be paid in several Arya Schools, but in spite of it, the latter are popular. In the Jammu province, much useful uplift work has been done for the depressed classes, by the Arya Samaj. Their children are given education, and helped with scholarships. In certain areas (such as in Udhampur district) untouchability amongst Hindus has ceased to exist, as the result of the labours of the Samaj, which has had to contend against not only indifference, but also not unoften active opposition. These are now things of the past, and the educational and social work of the Samaj is being widely appreciated by the people of the State.

(C) *Car and Lorry Services; and Petrol Rationing*

Extra Charges. Fares between Srinagar and other places are fixed to cover the journey between railway stations, at Rawalpindi, or Jammu, and the area of booking offices at Srinagar. For any extra running done at Rawalpindi, Jammu, or Srinagar, in order to pick up or set down passengers, an extra charge may be made at the rate of Rs. 1/8/- a mile, in the case of

lorries, and -/12/- a mile in the case of cars, used by the passengers making the additional journey.

Halts en route. For halts made on the route, at the request of passengers, a halting allowance of Rs. 10/- per night may be charged upto a maximum of three nights. If longer time is spent on the journey, at the request of passengers, the extra fares to be charged must be settled by mutual agreement.

Pro-rata Reduction per Seat. When passengers in a car are charged separately, the maximum aggregate amount, charged for a journey, shall not exceed the maximum amount allowed for a whole car, and if it is greater a pro-rata reduction per seat will be made.

Maximum Freight for Goods. The maximum freight for goods may be exceeded, with the sanction of the Registration Authorities, in case of goods which are very bulky, in proportion to their weight.

Supplementary Coupons for Private Cars. Visitors to Kashmir, who travel in their private car, are advised to apply in advance for supplementary coupons, for the full journey within the State, to the Provincial Rationing Authority, either of the Punjab, or the North-West Frontier Province, according to the route by which they intend to travel. Supplementary coupons, for the return journey, may be obtained from the Special Area Rationing Authority of the State. Supplementary coupons may be issued to visitors during their stay in Kashmir, in exceptional cases, with due regard to the availability of other means of transport, and the necessity for the use of the cars, at the discretion of the Special Area Rationing Authority. The Kashmir State Rationing Authority had warned visitors travelling to Kashmir, in their own car, that he will supply petrol for the return journey to the nearest

British Indian Rationing Authority's headquarters, only if they can prove that they were supplied with supplementary petrol by a British Indian Rationing Authority for the journey into Kashmir.

Petrol Rationing. Petrol Rationing by coupon system has been introduced in the Jammu and Kashmir State from the 1st May 1942. Government, or a local authority requiring petrol for use in vehicles employed for administrative purposes, or as ambulances, travelling dispensaries, or school buses, and persons requiring petrol for private motor cars, motor cycles, or motor boats, and transport vehicles (passengers and goods vehicles), can obtain coupons on application, in the prescribed form, along with the registration certificates, of these vehicles or (in the case of transport services) the vehicles belonging to or attached to these services. Persons using petrol otherwise than in motor vehicles and motor boats will have to apply for licences.

The Inspector General of Police has been appointed the State Rationing Authority, with a Special Petrol Rationing Officer under him, who will function as Special Area Rationing Authority for consumers to whom the coupons will issue. In addition, seven District Rationing Authorities have been appointed in the two provinces of the Jammu and Kashmir State for private motor cars, motor cycles, or motor boats, belonging to persons within their jurisdictions. The basic ration per vehicle has been fixed at 2 to 12 units, per month, according to the horse-power of the vehicle. A unit represents half a gallon.

Owners of Public Service vehicles will receive allotments in the form of fixed basic rations, and also supplementary rations varying with the length and importance of the route on which they run. The State

Government have already allowed them to carry more passengers and goods to ensure economy in consumption, and to minimise the hardship involved in the reduction in the number of trips.

The Rationing scheme provides for extra grants by supplementary coupons in cases of necessity. Visitors to Kashmir from 1st May, 1942, are allotted supplementary coupons for the full journey either by the Rationing Authorities at Rawalpindi, Abbotabad, and Sialkot, or by the Rationing Authorities of the State at Muzaffarabad, or Jammu. Such coupons will also be issued to them during their stay in Kashmir, with due regard to the availability of other means of transport, and the necessity for the use of the car, at the discretion of the Rationing Authority. In order to avoid inconvenience to themselves, and delay in issuing rations, it would be desirable that the visitors should intimate to the Rationing Authority concerned the destination, and the date and approximate time of their arrival, at the Rationing office, at least two days in advance. All enquiries from visitors will be attended to by the Special Petrol Rationing Officer, whose office is located at Jammu until 30th April, and in Srinagar after that date, until these rules will be in force.

Schedule of Fares in Force from April 1, 1943

Specification of Journey	Type of Motor Vehicle (whole or part)	Single Fare	Maximum fare and Freigt. Return fare for journey within 16 days
		Rs.	
Srinagar to Rawalpindi	Full 4 seater car	150	225
Srinagar to Jammu and vice versa	do.	150	225
Srinagar to Tangmarg and vice versa	do.	26	
Tangmarg to Rawalpindi	do.	165	225
Srinagar to Havelian .	do.	127	190
Srinagar to Rawalpindi ..	Seat in a 4 seater car	55 Front seat 45 Back seat	82 F. 66 B.
Srinagar to Jammu and vice versa	do.	do.	do.
Srinagar to Tangmarg and vice versa	do.	7	..
Tangmarg to Rawalpindi	do.	59 Front seat 49 Back seat	90 F. 74 B.
Srinagar to Havelian . ..	do.	49 Front seat 39 Back seat	73 F. 58 B.
Srinagar to Rawalpindi .	Full 6 seater car (station Wagon)	170	225
Srinagar to Jammu and vice versa	do.	170	225
Srinagar to Tangmarg and vice versa	do.	34	..

Fare and Freight Rates Rawalpindi-Kashmir Route

Stage Carriages

		Rs.	a.
1.	Whole bus single journey	250	0
2.	Whole bus return journey (if completed within 16 days)	437	8
3.	Seats beside the driver		
1.	Single Journey	16	each
2.	Return fare if journey is completed within 16 days	30	8
1.	Second class seats (8).		
1.	Single journey	14	each
2.	Return fare if journey is completed within 16 days	26	8
5.	Third class seats (in the rear)		
1.	Single journey	13	each
2.	Return fare if journey is completed wihin 16 days	24	8

Motor Cars

		Rs.
1.	Whole cab single journey	150
2.	Whole cab return journey (if completed within 16 days from the date (inclusive) of starting the outward journey)	225
3.	Front seat	55
4.	Back seat	45
5.	Front seat (return journey if completed within 16 days)	32
6.	Back seat (return journey if completed within 16 days)	66
7.	Front seat one way and back seat the other (return journey if completed within 16 days)	74

Freight

For all kinds of goods, Rs. 6 per maund.

RAWALPINDI-TANMARG

For the journey to and from Tangmarg (if done on the journey to and from Srinagar) there would be an extra charge of Rs. 15 payable by those who start or end their journey at that place whether in a cab or (whole) bus.

		Rs.	Rs.
Tangmarg to Rawalpindi	Full 6 seater car (Station wagon)	185	285
Srinagar to Havelian	do.	144	216
Srinagar to Rawalpindi	Seat in car (Station wagon)	45 F. S. 35 B. S.	68 F. S. 54 B. S.
Srinagar to Jammu and vice versa	do.	45 F. S. 35 B. S.	68 F. S. 54 B. S.
Srinagar to Tangmarg and vice versa	do.	6	
Tangmarg to Rawalpindi	do.	48 F. S. 38 B. S.	71 F. S. 57 B. S.
Srinagar to Havelian	do.	38 F. S. 30 B. S.	57 F. S. 45 B. S.
Srinagar to Rawalpindi	Full Lorry	250	437-8

Srinagar to Jammu and vice versa	do.	do.	do
Srinagar to Tangmarg and vice versa	do.	29	. .
Tangmarg to Rawalpindi	do.	265	467-8
Srinagar to Havelian .	do.	212	371
Srinagar to Rawalpindi .	Seat in a lorry	Rs. 16 • 1st class seat next to driver	30-8
		Rs. 14 2nd class seat, i.e., one of 8 seats behind driver	26-8
		Rs. 13 other seats	24-8
Srinagar to Rawalpindi .	Seat in a lorry	Rs. 16 1st class seat next to driver	30-8
		Rs. 14 2nd class i.e., one of the 8 seats behind the driver .	26-8
		Rs. 13 other seats	24-8

Srinagar to Tangmarg and vice versa	do.	Rs. 1-12 1st class seat next to driver. Rs. 1-9 2nd class i.e., one of the 8 seats behind driver. Rs. 1-7 other seats.	
Tangmarg to Rawalpindi	do.	Rs. 17 1st class seat next to driver ..	32
		Rs. 15 2nd class i.e., one of the 8 seats behind driver ..	28
		Rs. 13-8 other seats	25-8
Srinagar to Havelian	do.	Rs. 13-8 1st class seat next to driver ..	25-8

		Rs. 11-8 2nd class seat, i.e., one of the 8 seats behind driver	
		Rs. 22	22
		Rs. 11 other seats	21
Srinagar to Rawalpindi	Luggage & Goods	Rs. 6 per maund.	
Srinagar to Jammu and vice versa	do.	do.	
Srinagar to Tangmarg and vice versa	do.	Rs. 9 per maund.	
Tangmarg to Rawalpindi .	do.	Rs. 6-5 per maund.	
Srinagar to Havelian . .	do.	Rs. 5 per maund.	

Note (1).

Car fares are exclusive of road toll, which shall be paid by passengers, but lorry fares include road toll which shall be paid by the owner.

Note (2).

Each passenger in a lorry must be allowed 20 seers luggage free.

Note (3)

Each passenger in a car must be allowed one maund luggage free.

(D) Supply and Transport Charges

His Highness' Government wish to make it clear that arrangements for the supply of sugar, salt, kerosene and firewood to visitors have been made at Srinagar, Gulmarg, Pahalgam, and Nagin Bagh. Retail sale rates of sugar have been fixed at 9 as. 3 p. per seer for Srinagar, and 10 annas per seer for Gulmarg and Pahalgam. Firewood, salt and kerosene are available in the market at fixed rates.

Allowing for transport charges, the price of wheat flour compares favourably with rates obtaining in British India, whilst the price of rice is very much lower than in most areas in British India. His Highness' Government have provided that transport services, or their agents, should issue to the passengers tickets in the prescribed form giving full particulars of the fare and freight charged, and the places between which the ticket is valid.

(E) Ban on Entry

There is a ban on entry into Jammu and Kashmir for foreign subjects, except the Chinese, Afghans and

Nepalese. Other foreign subjects are not permitted to enter the Jammu and Kashmir State without a permit, which must have been previously obtained from the Chief Secretary to the Government of the State. The maximum penalty for contravention of this order is five years' rigorous imprisonment, and the transgressor is liable to arrest on entering the state. Such restriction does not apply to British subjects including British Indian subjects, and also those of Indian States.

(F) *Information Bulletins*

The department of Statistics and Economic Intelligence, in the Jammu and Kashmir State, publish a monthly and a quarterly bulletin which, among other subjects, deal with statistical information regarding tourist traffic, industrial production, prices and wages, cottage industries and rural development. Copies of these bulletins can be obtained from the officer-in-charge of the Visitor's Bureau, at Srinagar.

(G) *Amenities at Pahalgam*

Tagore Memorial Library

The Tagore Memorial Library, at Pahalgam, reopened on the 8th July, 1943, when the members were enrolled, and the books issued by Prof. M. C. Sethi, the Hony. Treasurer "River View" Pahalgam.

Pahalgam Club

Visitors intending to visit Pahalgam are requested by the Executive Officer, at Pahalgam, to get their names enlisted, if they want to get the benefit of the amenities provided by the Pahalgam Club, opened by the Kashmir Government. This Club, which is the most popular

place of recreation in the hill station, provides tennis, badminton, boating, swimming and all indoor games.

(*H*) *Reforms Enquiry*

The Maharaja of Kashmir has appointed a commission to investigate generally into the working of the existing constitution with reference to the proceedings of the Praja Sabha (people's assembly) and the amount of interest displayed by the Maharaja's subjects, and the political experience gained by them.

The commission consists of 18 members, the majority of whom are non-officials, and include eight Muslims, eight Hindus, one Sikh and a Buddhist. The chairman is Rai Bahadur Ganganath, Chief Justice of the State, and President of the Praja Sabha.

The commission will begin inquiry shortly and has been asked to report by the end of July 1944.

The Maharaja has directed that the commission shall pay due regard to the constitutional position in respect of: "(*a*) Our status, rights and position as ruler and those of our dynasty; (*b*) our relations with, and obligations to, the Paramount Power; (*c*) defence of the State, and (*d*) the rights and obligations of 'jagirdars' in relation to the ruler."

The commission shall deal with and make suitable recommendations to secure the following ends: (1) Safety, integrity and security of the State; (2) efficient and progressive character of the administration; (3) uninterrupted and harmonious progress of the State with the object of drawing all communities inhabiting its territories closer to one another in common service of the State; (4) development of the economic resources of the State and its people leading to a higher

and healthier standard of life; (5) increasing representation of the people in the higher offices of the State and the adoption of the policy aiming at the association of subjects of all denominations with the administration of the State; (6) strict enforcement of the policy that appointments under the Government shall be reserved for subjects of the State, excepting where possession of expert or technical knowledge or experience unavailable within the State may make it essential to import outsiders for a temporary period only, or excepting where any special reasons may justify the appointment of an outsider to an administrative post for a definite period; and (7) the adoption of effective measures to stamp out corruption from all departments of the State.

The commission has also been asked to report on some specific matters, including planned framing of the budget and development of the nation-building services.

(*I*) *Kashmir Political Parties*

Politics in Kashmir are triangular. The Hindu element is afraid of being swamped by the Muslim vote in any system of responsible self-government. The Muslims are divided into two groups—the followers of Mr. Abdullah who are pro-Congress and want self-government in the interest of the Muslims of the State; and the followers of the Muslim League who would like Kashmir to be brought within the orbit of Pakistan.

The recent appointment of a commission to inquire into the working of the reforms shows the Maharaja's desire to make his State the most go-ahead in associating his people with the administration of the State.

(J) *Notes for Trekkers in Baltistan, and Ladakh*

(Contributed by Mr. F. A. Betterton)

I. Baltistan

Situated due north of Kashmir proper, Baltistan is an ideal country for what one may term long-distance treks, or mountaineering, and big game shooting. It is in Baltistan that there are some of the highest peaks of the Himalayas, including K^2, sometimes known as Mount Godwin Austin, after the name of Colonel Godwin Austin of the Survey Department, who discovered it. Since then several expeditions have been made to this peak, the last being an American expedition some three or four years ago, but it remains unconquered. It is second in height only to Mount Everest, being 28250′ high. Other high peaks in this region are Gasharbrum and Masharbrum 26470′ and 25600′ respectively.

The capital of Baltistan, Skardu, is situated at the junction of the Indus and the Shigar rivers. It may be reached by starting up the Sind Valley, and following the Leh Treaty Road as far as Kharal, some eight marches from Ganderbal at the mouth of the Sind Valley. At Kharal one crosses to the left bank of the river Dras, by means of a suspension bridge. One more march brings one to the confluence of this river with the Indus. The path which follows the left bank of the Indus, all the way to Skardu, is at places cut out of the mountain side, and there is often a sheer drop of some hundreds of feet into the rushing torrent below. The total distance by this route from Ganderbal to Skardu is sixteen marches (212 miles)—the last one being rather trying, for not only is it twenty-two miles, but it is largely over sand.

Skardu itself, about 6000 feet high, is a comparatively large town, with a fort situated on a hill overlooking the river. It has, of course, its polo ground; without which no village in Baltistan is complete. These polo grounds vary in size, according to the area of flat ground available, and are always bounded by stone walls. Polo is the national game in Baltistan, as indeed it is in the Gilgit Agency, and to a lesser extent in Ladakh. There are travellers' Rest Houses all along this route, and, of course, there is a commodious one at Skardu itself. Apart from the officers of the company of Kashmir Infantry stationed here, other State officials include the Wazir, the senior State official who has his winter headquarters here, moving to Leh during the summer months. There is also the Tehsildar, a Public Works Overseer, and a Post Master —there being a Post and Telegraph office here.

An alternative route to Skardu is over the Deosai plains, and one, starting from Bandipur on the Wular Lake, spends the first night at Tragbal. Then over the pass down to Gurais, a long but interesting march, during which at the top of the pass may be seen Nanga Parbat on a clear day. Two more marches up the Gurais Valley bring one to Burzil bungalow, at the foot of the pass of that name, on the Gilgit Road. From Burzil bungalow one leaves the Gilgit road, and branches off to the right up a steep hill side on to the Ghota Deosai plains, and from there on to the Deosai plains. These plains, which are rich in pasture, are uninhabited and quite treeless. Although at an average height of over 12000′, they abound in mosquitos! The third day from Burzil will bring one to Skardu. The last day's march is down a steep valley, called the Satpara, from the head of which may be seen Shigar,

the next most important town to Skardu, thousands of feet below. From the head of the Satpara nullah may also be seen, on a clear day, the giants of the Karakoram Range. From Bandipur to Skardu is only seven marches, and the journey by this route is thus about half in point of time that taken by the Sind Valley and Indus Valley route. The Deosai plains route is, however, not open till nearly the middle of June. A pleasant trek is, therefore, to go by the Indus Valley route, and return by the Deosai plains—something under a month being required for the round journey.

If another eight to ten days or so be available, an exceedingly pleasant manner of spending it is to go up the Shigar Valley, a two-day trek. At the top end of this valley two valleys meet, one from the Chogo Lungma, which comes in from the West, and the Braldu Valley, which comes in from the East. Take the Eastern Valley, up the Braldu, to Askole village. This is the last village beyond which are some of the mightiest glaciers in the Himalayas, the Biato leading up towards the Snow Lake, and the Hispar glacier comes in on the left, and straight on beyond Askole is the Baltoro glacier, which leads towards K^2. From Askole a rope suspension bridge will take one on to a track leading over the Skorlo La, a pass 17500′ high, and by this route one can reach Shigar in two days, and be back in Skardu in three days—the round trip from Skardu taking seven to eight days. Thus six weeks' leave, or even five, if one does not dally *en route* from Srinagar, will take one to the very heart of the Himalayan glacier system. It is a trek one is not likely to regret having undertaken. Shigar is renowned for its apricots and grapes. There is a ferry at this place, consisting of a raft made out of goat skins. For a

few rupees this can be hired to take one back to Skardu, thus reducing a rather tedious march of several hours to a rapid water journey of about two hours, one moreover which is not without its thrills.

II. Ladakh

This country of barren mountains and hills has a fascination and attraction all its own, which it is difficult to explain. Even its people are quite different from those of Kashmir. In fact, it was not until comparatively recent times that it came to be part of the Jammu-Kashmir territory, at all. Ladakh used to have a king of its own, and its inhabitants are closely akin to Tibetans, and are Buddhists by religion. Leh, the capital of the country, is situated fourteen marches from Ganderbal, at the mouth of the Sind Valley, and there are travellers' Rest Houses at each stage *en route.*

For the first eight stages the route follows the Skardu road, but (instead of crossing over by the suspension bridge at Kharal) one turns right-handed to Kargil, a town on the Suru river. This river is crossed by a suspension bridge, and the first march to Moulbeck brings one into Ladakh, which is a land of monasteries, and the first of these is met at Moulbeck. There monasteries are invariably built on rocky heights, and are impressive to look upon. Two marches from Moulbeck brings one to another, and an even larger, monastery; that at Lamayuru, situated on the left of the road, and dominating the valley below. From Lamayuru a rocky gorge brings one down to the Indus valley. The river is crossed by a suspension bridge, and thereafter the road follows the right bank to Leh, four marches further on. Leh is situated up a side valley, near the foot of the Kharadong pass, and five miles from the Indus river. Although

11,500′ above sea level the temperature at Leh, during the summer months, is hot; though, of course, the season is short. During the winter it is bitterly cold. Hemis, the most important monastery, is situated some twenty-two miles from Leh, up the Indus valley. Here every year is held a festival at which devil dances, and various religious rites, are observed, which attract thousands of persons from far and near. There is a branch of the Moravian Mission at Leh, which turns out very good blankets and socks made of Tibetan wool.

The State officials, at Leh, consist of the Wazir, the senior official of the district who divides his time between Leh, in the summer, and Skardu, the capital of Baltistan, during the winter. There is a Tehsildar, the officer, sometimes two, in charge of the garrison, a medical officer, a veterinary officer, postal and educational officers. The town of Leh used to be of considerable importance, being the exchange place where Central Asian and Indian goods were exchanged. It has, of late, lost a lot of its importance, however, in this respect. A visit to Leh requires a pass from the Residency office, at Srinagar, to which office intending visitors should apply.

(K) *Kashmir Silk Weaving Factory*

The Government Silk Weaving Factory, Rambagh, Srinagar, was established towards the end of 1939. Thirty-three looms were then installed. Manufacturing operations started in April 1940 with 15 looms. The full number of 33 looms was worked by September 1940 by which time a sufficient number of weavers had got trained to work on them. These looms provided work for nearly 120 men.

In order further to provide increased employment

and to develop the silk weaving industry in the State, the Government purchased towards the end of 1941 the silk factory in the Rajbagh area, containing 20 looms with the preparatory and finishing machinery which belonged to the Bhagats and which had been lying idle for a number of years. These looms, after proper overhauling started working towards March 1942. In July 1942 another 12 looms were purchased from Messrs Indo-Textile Co. Kashmir. These looms were installed in the Rajbagh Factory by September 1942. This provided work for another 65 men.

In August 1942 an unfortunate fire occurred in the Rambagh Silk Weaving Factory which temporarily retarded the progress of silk weaving for the development of which the Government had been adopting all reasonable measures. The burnt looms of the Rambagh factory were purchased by the Government from the Insurance Company. These burnt looms with their preparatory machinery were re-conditioned by the end of 1942 and soon thereafter installed. Special arrangements were made immediately for the speedy construction of an additional building for more looms in the Rajbagh area. In addition, another 50 looms which were ordered from Bombay have just arrived in Srinagar. They will soon be erected and be ready for working. So that as against 33 looms with which the factory was started in the year 1940, there will now be in the Government Silk Weaving Factory, Rajbagh, 124 looms with the requisite preparatory and finishing plant. That should, in due course, provide work for about 400 people.

Between the years 1940 and 1942 the maximum monthly earnings of willing workers increased by 80% in the case of a Throwaster, by over 300% in the case of

a weaver and over 350% in the case of a finisher. It is clear then that for a steady and willing worker there is a very large scope, indeed, in this factory. Further, work is provided here all the year round, and even during the period of training, reasonable wages are paid to the workers.

In spite of the fact that large expenditure has been incurred, and is being incurred by the Government for the expansion of the factory and the industry, increases in wages have recently been allowed. For instance, in May 1942 an all round increase in the shape of a war bonus of 12% was allowed. And in March 1943 a further increase of 2 pies viz. from -|1|4 to -|1|6 per yard, or 12½% was sanctioned for weavers.

KASHMIR : THE PLAYGROUND OF ASIA

(*L*) PRESS OPINIONS ON THE FIRST EDITION

BENGAL

Dr. Sachchidananda Sinha's book, called *Kashmir*: *The Playground of Asia*, contains most of the information necessary to transform Kashmir into a heaven of rest. It is a combination of a guide book, and descriptive narrative, and gives brief notes on almost every aspect of Kashmir life, or a reference from which further information may be obtained, and is up-to-date. The Information Directory is a monumental list of classified facilities. The bibliography of books, in English, on Kashmir is the first of such comprehensiveness to be compiled. Numerous illustrations are included. (*The Statesman*, Anglo-Indian Daily, Calcutta).

In *Kashmir*: *The Playground of Asia*, Dr. Sachchidananda Sinha offers us a delightful and stimulating account of his experiences gained during his several visits to Kashmir, and, as such, it must not be placed among the cheap types of guide-books that we usually come across. It has its own peculiar merits and grace. The book comes from the pen of one who not only has mastered the art of writing, but has been able to furnish it with a grace peculiarly his own. He possesses eyes that observe and a mind that reacts in a vital and creative way. The author is not only a veteran educationist, but an experienced and noted journalist as well. He saw things in Kashmir with the discerning vision of a man of culture. This is what adds to the value of the book. The multitude of information contained in the monograph is suitably embellished with beautiful photographs, which add to the charm of the book. The statistical portion is valuable

because the figures are up-to-date, and prospective visitors may well depend on them. The author wears his learning lightly, for his aim is more to delight than to instruct. We warmly commend the book to all visitors to, and residents in, Kashmir.—(*The Amrita Bazar Patrika*, Indian Daily, Calcutta).

Dr. Sachchidananda Sinha's illustrated hand-book for visitors of Kashmir is compendious in furnishing practical information, which is fully up-to-date—being abreast of the latest changes—and is also comprehensive in including in its wide range and scope all matters of interest to visitors to Kashmir. Its two other distinctive features are a carefully-compiled directory of general information, and an almost exhaustive bibliography of books in English relating to Kashmir.—(*The Hindustan Standard*, Indian Daily, Calcutta).

Dr. Sachchidananda Sinha's *Kashmir : The Playground of Asia* contains all the requisite details about Kashmir, which have been exhaustively dealt with by the author. Though books on Kashmir are legion, so far there has not been any book, on the subject, which within the covers of a handy volume contains so much information as does this book. Thirty-three illustrations add to the value of the book. Dr. Sinha deserves well of those who intend to visit Kashmir : and of others too, who can only enjoy the charm of this earthly paradise vicariously.—(*Star of India*, Indian Daily, Calcutta).

Dr. Sachchidananda Sinha's *Kashmir : Playground of Asia* is an enthusiastic book vividly portraying the numerous charms of " the valley of happiness ". The author has provided splendid television pictures from " the playground of Asia ", as he is a photographer in prose, and sustains the reader's interest throughout the book. It also abounds in practical information on all matters of interest to visitors of Kashmir. The book, which is a discriminating study of

absorbing interest, deserves a welcome.—(*Morning News*, Indian Daily, Calcutta).

In his *Kashmir : The Playground of Asia*, Dr. Sachchidananda Sinha has offered a really adequate and comprehensive hand-book to the country, giving a full account of its charms in all its aspects. He has tackled the subject in a manner that could have drawn nothing but praise from Baedeker himself, as it is highly informative to a visitor, who wants to get the most out of the country. As such, it can scarcely be commended too highly. Dr. Sinha not only knows and loves the country intimately, but has been careful about his facts down to the last detail, and there is a very full index facilitating rapid reference. It is thus a thoroughly useful hand-book.—(*Capital*, Anglo-Indian Weekly, Calcutta).

This is perhaps the best guide-book to Kashmir, as it is comprehensive, and contains all the information that a traveller requires, and which it will be hard—almost impossible—to get in any single book, for he will find in it all he wants. This book will be most useful to the tourist, as it furnishes practical information, brought fully up-to-date, including the latest changes in Kashmir travel. It is also a hand-book of descriptive sketches of the various scenes and sights of Kashmir. No praise is too much for it, and it will have a ready market, as a good, useful, and exhaustive guide-book to Kashmir. Dr. Sinha has earned the thanks of all tourists who want to pay a visit to Kashmir.—(*The Orient Illustrated Weekly*, Calcutta).

Kashmir : The Playground of Asia, by Dr. Sachchidananda Sinha, contains a mine of information valuable not only to the tourist but to all who would like to know something about that picturesque State. It has the advantage of being up-to-date and gives sound and helpful advice regarding trips to various sites of historic and scenic interest. The financial aspect of a prospective visit to this beautiful region is not neglected—a fact which, in these days of high prices, and

need for economy, is particularly gratifying. There are no less than thirty-three photographs of numerous beauty spots.—(*The Whip*, Indian Weekly, Calcutta).

In his *Kashmir : The Playground of Asia*, Dr. S. Sinha has supplied his readers with a book which gives the most up-to-date information, and whose value is increased by more than thirty striking illustrations, as well as by the numerous quotations on different aspects of Kashmiri life from sources, oriental and occidental. Unlike the ordinary run of guide-books, supplying information in the dry and uninteresting form of a catalogue, Dr. Sinha has given us a vivid account of what one would see in Kashmir, and has conveyed to his readers the poetic beauty of the place like the *litterateur* that he is. Dr. Sinha's book thus enables the reader to see Kashmir through the eyes of a scholar and a man of affairs, being informed throughout by a rare literary charm, the fruit of extensive reading and ripe scholarship.—(*The Calcutta Review* ; Indian Monthly, Calcutta).

Dr. S. Sinha's *Kashmir* : *The Playground of Asia* is a book of life rather than a guide-book. And yet it is a most reliable guide to all the positive features of Kashmir, and has brilliant descriptive sketches of the various sights and scenes of the country. While reading the book we feel as if we are being conducted by a sympathetic friend through a gallery of grand landscapes, and the descriptive and reflective passages are of rare charm. We get the personal touch everywhere, and admire the author's graphic quality, and profound love of Nature. We recommend the book as undoubtedly the cheapest and best handbook on Kashmir available in these days.—(*The Modern Review* : Indian Monthly, Calcutta).

We think that Dr. S. Sinha has justified his claim to having condensed, digested, and presented, in a systematic form, all the information likely to be of utility and interest—

especially to the inexperienced tourist—in planning and economically carrying out a tour in Kashmir, in his *Kashmir : The Playground of Asia.*—(*The New Review*, European Monthly, Calcutta).

BIHAR

Kashmir : *The Playground of Asia*, written by Dr. Sachchidananda Sinha, is a delightful volume—delightful both for its subject-matter, as for its treatment. Dr. Sinha has given us a number of pen pictures of the beauty spots and the beauties of Kashmir, which are invaluable not only because they appeal to one's aesthetic sense, but also from the point of view of serving as a guide to the tourists and visitors to Kashmir. A number of pictures are also included in the book, which go to enhance its attractiveness and value.—(*The Indian Nation*, Indian Daily, Patna).

Dr. Sinha's book, called *Kashmir : The Playground of Asia*, is the only one that deals, in a fairly exhaustive manner, with everything that may interest the would-be tourist in Kashmir, whatever his special predilections. The descriptive passages show an intimate love of the author for his fascinating subject, and he communicates his own enthusiasm to the reader. It is a very good hand-book, and a helpful guide-book at the same time. The information is up-to-date, and very detailed. The illustrations, that are many, have been well chosen. The volume is thus an indispensable companion for anybody who wants to go to, or know about, Kashmir. There is also an exhaustive bibliography. It is a book every body ought to read.—(*The Bihar Herald*, Indian Weekly, Patna).

Dr. S. Sinha's *Kashmir* : *The Playground of Asia*, is compendious in scope, and describes all particulars, required by travellers, in minute detail. Here is a book that will be of interest to the traveller and trekker, the sportsman and

angler,—in fact, to all tastes.—(*Tisco Review*, Indian Quarterly, Jamshedpur).

BOMBAY

Now that a record number of visitors are discovering Kashmir, Dr. S. Sinha's *Kashmir : The Playground of Asia* is a most timely production, as everything that the visitor wants to know is here. The book is profusely illustrated, and there is an extremely full index. This surely is the most comprehensive and up-to-date of all the guide-books on Kashmir, and should find its way into the luggage of all who wish to see, and know, what a Persian poet has called the "Paradise of endless pleasures".—(*The Times of India*, Anglo-Indian Daily, Bombay).

Dr. Sachchidananda Sinha's *Kashmir : The Playground of Asia* is perhaps the best hand-book so far produced about Kashmir. Full of every conceivable bit of information about the "happy valley", it is an invaluable compendium for tourists planning to spend some time in Kashmir. One can enthusiastically recommend it to the would-be tourist to Kashmir, who will find in it not only practical and useful information, but also literary food for contemplation and reflection.—(*Bombay Chronicle*, Indian Daily, Bombay).

Dr. Sachchidananda Sinha's volume on Kashmir is based upon his personal experience gained during the last forty-five years, backed by his study of the large number of books on the subject. All that can be helpful to the prospective visitors has been presented in it. This book should prove most useful in planning a trip, and making it a successful sojourn, even to those who want to indulge in various kinds of sports. No other book gives such complete information on all the questions concerning Kashmir.—(*Social Welfare*, Indian Weekly, Bombay).

Dr. Sachchidananda Sinha's handbook, *Kashmir : The Playground of Asia*, should prove very popular now-a-days,

when Kashmir is so full, and is experiencing such a war boom in tourism. It is not only a reference book and a guide to various routes, but a directory of general information with bibliography, and contains also general reading matter for the visitor to this delightful country. The author has taken a wide view, and has also gone into the realm of sport with chapters on angling, trekking, and camping. There are also over thirty illustrations.—(*The Illustrated Weekly of India*, Bombay).

Dr. Sachchidananda Sinha has laid the increasing number of people who resort to Kashmir for a holiday, under a debt of gratitude, by producing a book which supplies all the details of information, which a tourist most needs, reinforced by his personal observations of the various features of Kashmir. The book called *Kashmir : The Playground of Asia* is especially intended for men who have time and money to spare on a holiday.—(*Indian Social Reformer*, Indian Weekly, Bombay).

Travellers to Kashmir will find Dr. Sachchidananda Sinha's comprehensive account, called *Kashmir : The Playground of Asia*, most helpful. The author has also included excellent descriptive sketches of the various scenes and sights of Kashmir, a carefully compiled directory of general information and an exhaustive bibliography of English books relating to Kashmir.—(*The Maharatta*, Indian Weekly, Poona).

Dr. Sachchidananda Sinha's *Kashmir : The Playground of Asia* is a multi-purpose book with admirable thoroughness. The author is at his best describing the sights, and recording his impressions of the lovely scenes of Kashmir, and conveys something of the beauty of Nature in love with itself. The tourist will find in the book not merely a guide but also a philosopher and a friend. The book is well got up, and is enriched with numerous photographs, of the beauty-spots in the happy valley.—(*The Aryan Path*, Indian Monthly, Bombay).

Dr. S. Sinha's *Kashmir : The Playground of Asia* is more than a guide-book, as it has delightful descriptions. Throughout, one is struck by the author's keen appreciation of Kashmir's almost legendary attraction. For the few privileged to visit Kashmir, who may prefer the stereotyped dry-as-dust "guide-book", there will be countless readers of this volume who will welcome this opportunity of a vicarious visit to this enchanting land.—(*P. E. N.*, Literary Monthly, Bombay).

Dr. S. Sinha's *Kashmir : The Playground of Asia* is a detailed hand-book written in an interesting fashion. Prospective visitors to Kashmir, reading this book beforehand, will gain invaluable knowledge from it.—(*Onlooker ;* British Monthly, Bombay).

A very comprehensive and quite up-to-date book is Dr. S. Sinha's *Kashmir : The Playground of Asia*, which contains all the necessary information for visitors to the Happy Valley. Fully illustrated, it is at once a guide-book for travellers, and a handbook of descriptive sketches. There is also a good directory of general information and a very complete bibliography.—(*Indian Literary Review*, Monthly, Bombay).

Kashmir : The Playground of Asia, by Dr. Sachchidananda Sinha is an invaluable compendium for tourists planning to spend some time in Kashmir.—(*Pushpa*, Indian Monthly, Bombay).

Dr. Sachchidananda Sinha's *Kashmir : The Playground of Asia* abounds in a wealth of information, and it is gazetteer, guide-book, and history, all combined in one, and written in a style that is really pleasing.—(*Roshini*, Indian Quarterly, Poona).

CENTRAL PROVINCES

In *Kashmir : The Playground of Asia* there is no aspect of Kashmir life which is left untouched by Dr. S. Sinha, who is to be warmly congratulated on producing an excellent

volume without which a tourist will find his trip to Kashmir incomplete.—(*The Hitavada*, Indian Daily, Nagpur).

Dr. Sachchidananda Sinha in his book, *Kashmir : The Playground of Asia*, has given a comprehensive and detailed account of every aspect of life of this famous Himalayan holiday resort, and it is not only crammed with information, but is written in exceedingly lucid style, for which Dr. Sinha is well known. All the information which a prospective visitor would want to know about Kashmir is here. The book is illustrated, and is of great interest. It will be a good addition to public libraries and educational institutions.—(*New India*, Indian Weekly, Nagpur).

In his book Dr. S. Sinha imparts his infectious enthusiasm for Kashmir to the most casual reader. One may never have thought of visiting Kashmir, but on turning a few pages of the book, one finds oneself getting deeply interested in the subject, in spite of oneself. Dr. Sinha decides the case for visiting Kashmir once for all. This is no work of a mere compiler, but of a connoisseur of the beauties of nature, and it creates a yearning in those who have not been fortunate enough to see the "Playground of Asia".—(*The Independent*, Indian Weekly, Nagpur).

DELHI

Dr. Sinha has the reputation of being thorough and painstaking in all his literary productions, but in none has he given so much proof of this quality as in his volume on Kashmir, which is at once exhaustive in its scope, comprehensive enough to furnish all practical information, and up-to-date in its data. A distinctive feature of the volume is the section giving descriptive sketches of the scenes and sights, and manifold attractions, of the "pleasure garden" of Asia. The book is profusely illustrated with pictures of beauty spots, and holiday resorts, which attract an endless procession of tourists year after year. With the help of this compendious

and instructive handbook, the traveller is sure to find his visit all the more enjoyable and interesting than he is otherwise likely to do.—(*Hindustan Times*, Indian Daily, Delhi).

Dr. Sachchidananda Sinha's book called *Kashmir : The Playground of Asia*, provides to prospective travellers up-to-date and latest practical information. The author has combined in his book a tourists' manual, a series of travel-sketches, and a diary of his own tours to the beautiful valley of Kashmir. It will thus be of immense value to prospective tourists, and is bound to attract vititors to Kashmir.—(*Roy's Weekly*, Delhi).

KASHMIR

Dr. Sachchidananda Sinha's *Kashmir : The Playground of Asia*, is fully up-to-date in regard to various aspects and travel conditions in Kashmir, as much of the information contained in it is based on the author's personal knowledge and experience during the course of his many visits to Kashmir. Prospective visitors to Kashmir should keep this book handy for reference as, although many books have been written in recent years about travel in Kashmir, yet no better book has been written so far alike in its range, scope, comprehensiveness and soundness in information.—(*Hamdard Kashmir*, Indian Daily in Urdu, Srinagar).

Dr. Sachchidananda Sinha's *Kashmir : The Playground of Asia*—which has eclipsed previous guidebooks to Kashmir—is a comprehensive survey on travel conditions in Kashmir, and caters to the needs of visitors, as the author, who is an eminent scholar, writes what is based on authority.—(*The Kashmir Chronicle*, Indian Weekly, Srinagar).

MADRAS

Though Dr. Sachchidananda Sinha's *Kashmir* bears the modest sub-title, " A Hand-book for Visitors to the Happy

Valley ", and seems written primarily for their instruction and entertainment, yet Dr. Sinha, being a man of letters, has scoured the entire literature on Kashmir, and has culled information of diverse nature for presentation in this book, in which he gives minute details that would immensely benefit a casual visitor or tourist. Much literary value also attaches to the book by reason of the historical antecedents and importance of the region that Dr. Sinha has surveyed, and the picturesque descriptions he gives of the alluring mountain scenery, with the aid of a number of attractive photographs. The book is calculated to create in the reader a keen desire to visit one of India's beauty spots, and everyone who proposes to sojourn in Kashmir, even for a short period, should have it in his portmanteau.—(*The Hindu*, Indian Daily, Madras).

Dr. Sachchidananda Sinha's *Kashmir : The Playground of Asia* will be enjoyed by those who have already visited Kashmir, and will be of inestimable value to those who are planning to go there, as it deals with every side of life in Kashmir, and gives advice which is always practical. The book is more than an ordinary guide-book. The numerous photographic illustrations add to the attractiveness, and the all-round excellence of this admirable hand-book.—(*The Mail*, Anglo-Indian Daily, Madras).

Dr. Sachchidananda Sinha's *Kashmir : The Playground of Asia* will be useful to the prospective tourist, who will find in it every piece of information he will need. It is so inclusive that it can be described as a miniature library in itself. The book includes, however, very much besides mere information. It contains also the reflections of the author, in addition to a bibliography relating to the subject. Thus a guide-book has been redeemed for letters.—(*Indian Express*, Indian Daily, Madras).

Dr Sachchidananda Sinha, in his *Kashmir : The Playground of Asia*, adds the best book on Kashmir. Dr. Sinha has brought the use of his lucid pen, and the loveliness of the

place is befittingly matched by the beauty of its descriptions in his book, which has been exceedingly well-done, and deserves to be kept not only by the weary traveller to Kashmir, but by every Indian who wishes to know, as he must, its enchanting beauties.—(*Liberator*, Indian Daily, Madras).

Dr. Sachchidananda Sinha's *Kashmir* : *The Playground of Asia* is a veritable Kashmir encyclopædia, and sets forth in accurate language, with graphic touches and poetic flights, the varied attractions of Kashmir. The bibliography and index, and the directory, at the end of the volume, give very helpful information.—(*The Indian Review*, Indian Monthly, Madras).

MYSORE

In Dr. Sachchidananda Sinha's *Kashmir* : *The Playground of Asia*, the author's pen-pictures of scenes and sights, accompanied with geographical and historical data, sketches of arduous pilgrimages and easy trips, of Kashmiri arts and crafts, and of the many other attractions, are attractive and comprehensive. A useful commercial directory, a good index, and an exhaustive bibliography of literature, relating to Kashmir, enhance the value of the publication. In short, a " complete traveller " has been achieved by the distinguished author, whose effort is a welcome addition to Indian literature of travelogue.—(*Mysore Economic Journal*, Indian Monthly, Bangalore).

Dr. S. Sinha's *Kashmir* : *The Playground of Asia* is a helpful and an invaluable hand-book for visitors to the Happy Valley. Very few Indians are so well qualified as Dr. Sinha to write of Kashmir with such authority, discernment, and appreciation of the average tourist's viewpoint.—(*Triveni*, Indian Quarterly, Bangalore).

Dr. Sinha's *Kashmir* : *The Playground of Asia* contains copious, practical, and up-to-date information on all aspects

of life in Kashmir, including historical and administrative details, which should be known beforehand by any body who desires to visit that State. With this book before him no traveller will find himself a stranger.—(*Journal of the Mythic Society*, Indian Quarterly, Bangalore).

NIZAM'S DOMINIONS PRESS

Dr. Sachchidananda Sinha's *Kashmir: The Playground of Asia* is a handbook for visitors to the Happy Valley, and incorporates a good deal of useful information for travellers and tourists—(*Islamic Culture*, Indian Quarterly, Hyderabad—Deccan).

ORISSA

Dr. Sachchidananda Sinha's *Kashmir: The Playground of Asia*, is a hand-book of immense practical value. It is comprehensive, comprising information on matters of interest to the general student and prospective travellers. The directory of general information, and the bibliography of book relating to Kashmir and, above all, the illustrations bear testimony to the thoroughness with which the book is written. In exhaustive detail, Dr. Sinha's study of Kashmir has few equals in the field.—(*New Orissa*, Indian Daily, Cuttack).

Dr. S. Sinha's *Kashmir: The Playground of Asia* is a book of erudite scholarship, but it also abounds in glowing descriptions, and in all kinds of useful information an intending Kashmir tourist would require. The book is beautifully got up, and the illustrations are happily chosen.—(*The Observer*, Indian Weekly, Cuttack).

PUNJAB, THE

Dr. Sachchidananda Sinha's book, *Kashmir: The Playground of Asia*, portrays with a vivid simplicity practically all aspects. The book is an informative and a reliable guide, refreshingly different from the usual commercial guides, which book-stalls display. Illustrated with over thirty photographs,

which add to its value, the interest of the book is sustained by the author's style. The book is thus a valuable contribution to tourist literature, and is sure to appeal to those interested in the "Switzerland of the East". The book should be recognised by the Kashmir State authorities as an authentic work of reference.—(*The Tribune*, Indian Daily, Lahore).

Dr. Sachchidananda Sinha's useful book, called *Kashmir : The Playground of Asia*, is not only a guide-book, but also a hand-book of descriptive sketches of the various alluring sceneries of Kashmir. It is well written, and contains a store of up-to-date information. It should, therefore, prove a good companion for a traveller to Kashmir.—(*The Eastern Times*, Indian Daily, Lahore).

KASHMIR

The Playground of Asia, by Dr. Sachchidananda Sinha, shows the way as to how books of the kind should be done. Kashmir means peaceful romance, and Dr. Sinha has made his book a novel of exquisite hue.—(*The Northern Observer*, Indian Monthly, Lahore).

RAJPUTANA

In *Kashmir : The Playground of Asia*, Dr. S. Sinha has splendidly succeeded in presenting a mass of information covering every item of travel, with an industry and charm all his own. But these alone are not the merits of the book, as Dr. Sinha has also offered the public an extremely entertaining book of travel; and the passages which describe the snowy peaks and valleys of Kashmir are of a literary charm that compels admiration.—(*The Rajasthan Herald*, Indian Weekly, Jaipur).

SINDH

Dr. Sachchidananda Sinha's extremely comprehensive and aptly titled book, *Kashmir : The Playground of Asia*,

is a complete guide for those seeking information about Kashmir, as well as a very interesting study of every thing relating to Kashmir from all points of view. It affords a wealth of facts and figures which cannot but prove useful even to the experienced tourists from the diverse points of view of the artist, the sportsman, the angler, the trekkar, the shopper, and the motorist. But as it is impossible to describe fully this book the reader must find its numerous merits for himself.—(*Daily Gazette*, Indian Daily, Karachi).

Dr. Sachchidananda Sinha's *Kashmir : The Playground of Asia*, has popularised the place since its publication only very recently. Though the literature dealing with Kashmir is enormous, Dr. Sinha's book has the distinction of imparting up-to-date practical information, and as such will be invaluable to those planning a holiday there. It is crammed with sound and helpful advice on various points. Apart from fine descriptive writing, the author has taken pains to illustrate the book, and practically every object of interest and beauty has been pictured. Thus the author has been able to produce this comprehensive digest, and has succeeded in collecting material, and presenting it in a most attractive way, with a definite plan and a definite purpose.—(*Sind Observer*, Indian Daily, Karachi).

UNITED PROVINCES

Dr. Sachchidananda Sinha's *Kashmir : The Playground of Asia*, contains a mine of useful information about that State. Dr. Sinha is revealed in it to be as accurate and well-informed a guide for Kashmir as is Baedeker for the European countries—and that is very high praise, indeed. Dr. Sinha's book is all-embracing, and there is hardly an aspect of enquiry which is not touched upon in it. The author has succeeded in producing what is one of the fullest and most comprehensive books on Kashmir, one which supersedes many of the earlier books, and which will for long continue to be a reliable and authoritative work of reference. There are more than thirty photographs, which add greatly

to its value and interest.—(*The Leader*, Indian Daily, Allahabad).

The range and variety of topics covered in Dr. Sachchidananda Sinha's book, *Kashmir : The Playground of Asia*, is astonishing. It is at once a guide-book, a directory of general information, and a sketch-book containing vivid pen-pictures of scenes and sights, and also a mine of sound and accurate information about travel conditions in Kashmir. Altogether it is an up-to-date and comprehensive hand-book to Kashmir, and is absolutely indispensable for visitors to, and residents in, 'the Playground of Asia'.—(*The Kayastha Samachar*, Indian Monthly, Allahabad).

Dr. S. Sinha's *Kashmir : The Playground of Asia*, is indubitably the best hand-book and tourist's *vade-mecum* so far produced about Kashmir. We recommend this book cordially not only to tourists, but to those who are interested in the loveliness of Kashmir,—(*National Front*, Indian Weekly, Cawnpore).

With the publication of Dr. Sachchidananda Sinha's book on Kashmir, a long-felt want is removed, as it is a voluminous book with useful information supplied in full. There is nothing that has been left. Whatever a tourist wants is there.—(*Education*, Indian Monthly, Lucknow).

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